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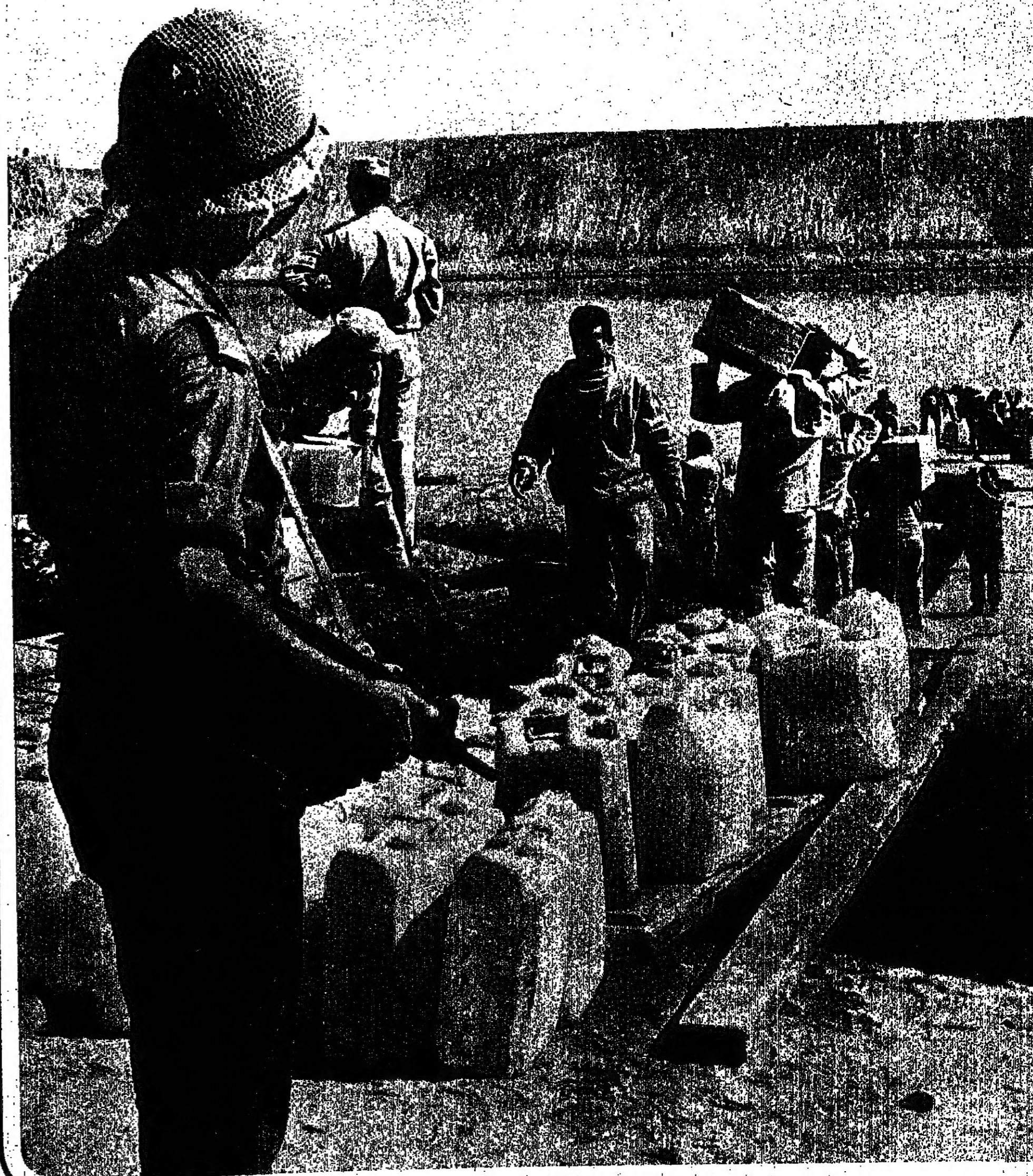
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THE JERUSALEM  
**POST**  
MAGAZINE

Friday, November 2, 1973

*Suez 1973*





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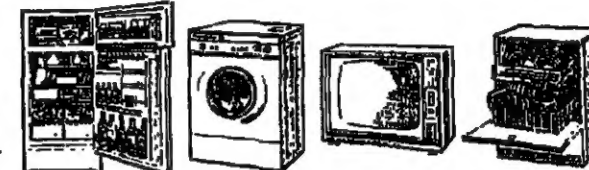


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- \* **THE MUSEUM COLLECTIONS** (Meyerhoff Hall, Jaglom Hall, Hall No. 3)
- \* **GRAPHIC ART IN ISRAEL TODAY** The exhibition is part of the celebrations for Israel's 25th anniversary in cooperation with the Ministry of Education and Culture.

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Tickets for events at the Museum (ticket office); for concerts, also at Union, 118 Rehov Dizengoff.

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**FREE ADMISSION TO SOLDIERS IN UNIFORM, TO THE EXHIBITIONS**

The Calendar of Events for the month of November has not been issued. Friends of the Museum are kindly requested to follow the weekly advertisement in the newspaper.

## THE JERUSALEM POST MAGAZINE

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Haifa Nov. 6

HAPPY EVENT  
Travels  
Wed., Nov. 1

RUMPELTILTSKIN  
Mon., Nov. 5  
Jerusalem Nov. 6

PERFORMANCE  
DIFFICULT PEOPLE  
Wed., Nov. 1

MOBILE HIGH  
Cancer's entertainment programme  
Zahal Sun., Nov. 4

Tickets for dates during the war can be changed at the Theatre box office for 100 s.d. dates.

IN THE ARMY  
Municipal Theatre's entertainment programme  
Zahal Sun., Nov. 4

### The Cameri Theatre

AS YOU LIKE IT  
Shakespearean comedy  
Tel Aviv Nov. 3  
Jerusalem Nov. 5  
Haifa Nov. 6

HAPPY EVENT  
Travels  
Wed., Nov. 1

RUMPELTILTSKIN  
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IN THE ARMY  
Municipal Theatre's entertainment programme  
Zahal Sun., Nov. 4

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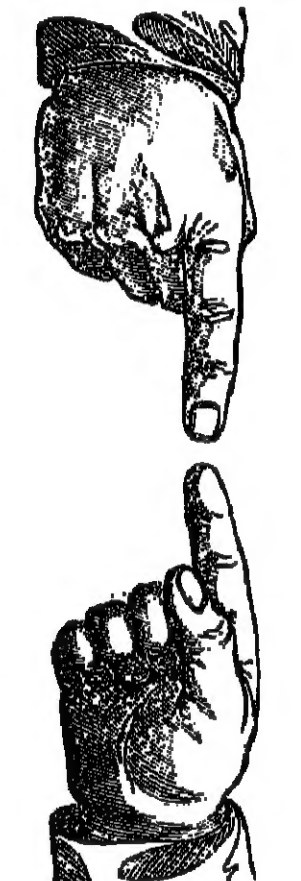
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Mon., Nov. 5, 5.00  
Tue., Nov. 6, 5.00

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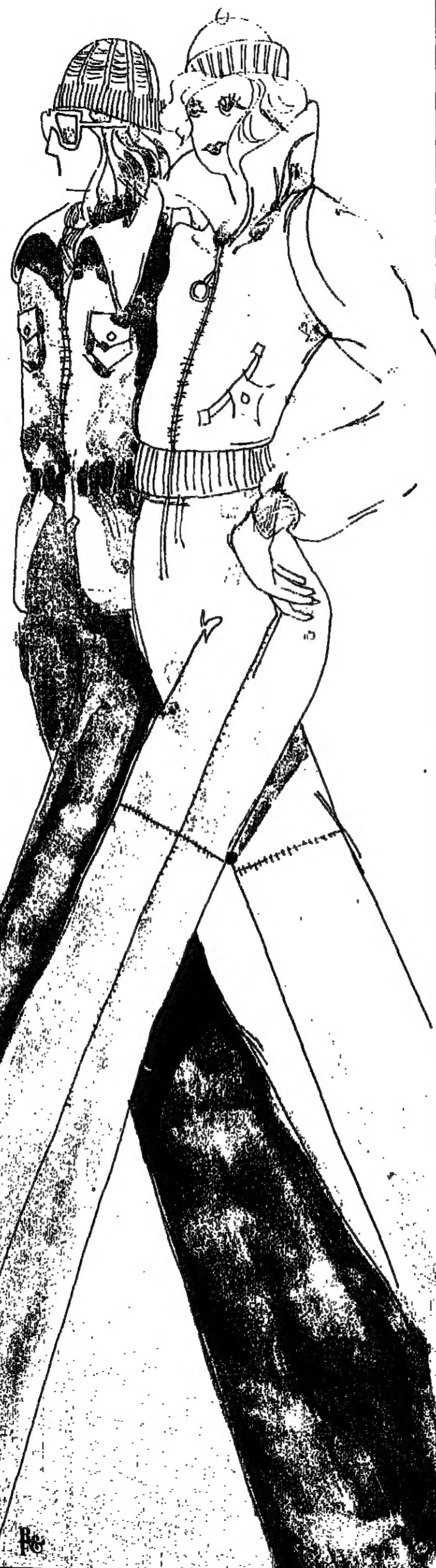
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# PASSOVER OR YOM KIPPUR?

THE WAR OF 1973, the war of Judgement Day, as it is being called in Hebrew, is the fifth of the Arab-Israeli wars, if you choose to count the Egyptian "war of attrition" on the Canal in 1968-70 as a separate conflict. Although the Egyptian attack came on Yom Kippur, the Day of Atonement, a better parallel is offered by Passover. Why is this war different from all other wars? Not because of initial Egyptian and Syrian successes. The Syrians were pushed back and the Egyptians are still stuck on the eastern side of the Suez Canal, half their troops cut off from their lines of supply by the counter-invading Israeli forces. The real difference is that this time the U.S. and Soviet governments saw not a distant threat of their own involvement, but a direct danger of confrontation, conflict, perhaps nuclear war. It may take the Kremlinologists many months still to figure just how far Russia was willing to go, and why, though the record of the years since World War II suggests that the Kremlin has carefully avoided letting its troops become involved in Korea, Vietnam, in Pakistan and even on the Chinese border. Nothing more risky than sitting duck targets like Hungary and Czechoslovakia, and that only if the other east bloc countries were already engaged in manoeuvres in the area. When war became imminent in Egypt, Russia moved out its advisers and most of the technicians. Sensible people. But if you are not prepared to carry a big stick you cannot afford to talk softly. The Russians have blustered and threatened us ever since 1948, when they were instrumental in getting the vote for a Jewish state ("Partition of Palestine") through the U.N. This bluster is a language the Arabs understand only too well, being experienced practitioners of the art themselves. Still, in 1948 the U.S. and USSR voted on the same side at the U.N. In 1956 they were again on the same side, combining to force us back out of Sinai with a mixture of threats and carefully planted rumours. Soviet pilots flying Syrian planes, and Russian diplomatic families being evacuated from Tel Aviv to the presumed safety of their Jaffa embassy, because of an imminent Soviet air attack. We withdrew, and the next war really did not build up until 1967. It went so fast and so far that the question of intervention did not arise and the powers found themselves jointly entangled a few months later in Security Council Resolution 242. The U.S. may have been gravely disturbed by the Soviet penetration of the Middle East, but there was no confrontation. The past few years have seen a growing desire for big-power detente, and often enough a willingness to jeopardize or even drop Israel interests to appease not so much the Arabs as the Russians: the Rogers Plan for almost total Israeli withdrawal in exchange for some well-meant paper promises like those of 1956 was one of these efforts.

AS THE RUSSIAN build-up in Egypt grew and began to spread to Syria doubts developed in Washington. If there was a real detente why did the Russians need to build up their strategic



Lea Ben Dor

position? Wouldn't it put them in a position to drop the detente when it suited them? In fact all the evidence points to the Russians wanting a detente, for its own sake, because of the China threat and for all the commercial and technical benefits. But a strategic advantage in addition cannot do any harm, can it? Perhaps they would have been content to hold on to their gains without a war and the Egyptians were too turbulent for them. Last June, the Russians may have tried to restrain Egypt from starting another war, and been thrown out for their pains, possibly as the result of double brinkmanship by the two sides. Or perhaps they saw more weapons, with the emphasis on attack and not defence, and another war, win or lose, as the best way of returning to Egypt in force. They were in no hurry to intervene while they thought Sadat was winning. When Israel forces had almost completed their manoeuvre to cut off the Egyptian Third Army the

game of detente. If you are manoeuvred out of Egypt you cannot get back in by means of a war.

THERE WAS a dangerous moment, and we must suppose that there will be more pressure from both super powers for a settlement. Despite our reluctance we shall have to decide where we will make our stand. Memories are short on international affairs, and there is a widespread view that the war was fought over "conditions intolerable to the Arabs" — that is, Israel's occupation of Arab areas in 1967. This is a most dangerous distortion. Why did Nasser mobilize for war in 1967 and prepare to invade our previous borders to which we had withdrawn after the fighting of 1956? And why had there been all the attacks that preceded 1956? And why the concerted attack in 1948, before there were any borders? Because the war is against the existence of Israel. Lebanon never subscribed to this war aim in fact, and King Hussein of Jordan may have written it off. For the others it is still valid.

Immediately after the war in 1967, Nasser could have had Sinai back in exchange for a peace treaty. He found it easier to do without Sinai. It is not true that the loss of Sinai was intolerable to Egypt, though it may seem intolerable to some outsiders. We want peace and, failing that, a detente, backed up by a sound strategic position, rather like the Russians. The more favourable strategic borders did not prevent a war though they ensured that it scarcely touched inhabited Israeli territory. But the Egyptians' new-found efficiency was helped by their short lines of communication, while ours was lowered by the need to carry every man and every shell, to say nothing of food and water, to the far side of Sinai. We may also speculate that Egyptians fought with more genuine determination "to regain their territory" in 1973 than to attack Israel in 1967, and that the closer the fight is to Cairo, the harder they would be likely to fight. Can we even declare absolutely that our army on the Canal was organized and prepared with the total, flawless determination with which Jerusalem has been defended or recaptured in other days? The final equation may tell us that the civilians were safer, and the army exposed to greater pressures. That does not mean we should evacuate Sharm el-Sheikh and hand it back to the successors of the dozen UN soldiers who left it in 1967 at the precise moment when they were needed for its security.

AS THOUGH the brief, dangerous truce with the Russians were not enough, the U.S. found itself rudely brushed off in Europe by countries whose friendship had seemed warm and whose gratitude might have seemed assured. Germany's Ostpolitik looks ahead towards a new order in Europe that will put an end to rival Nato and Warsaw pacts, that hopes to neutralize the east by exposing it to the west. Only recently the West German Bundestag in Bonn was in an uproar because "Quick" magazine published three pro-

posals for the future of Europe prepared five years ago by Egon Bahr, who carried out the negotiations with the east on behalf of West Germany. The third proposal foresaw a new "security community" to include both eastern and western states, but with the two Germanys as their core. Both Russia and the U.S. would be required to remove all weapons of any kind from the countries of the community, but would give guarantees for their sovereignty and independence. The U.S. forces would have to perch in Spain or Portugal, presumably waiting for the customers to call them in — not a very attractive proposition.

The German government did not publish these proposals, to which the Christian Democratic opposition objects violently, and Chancellor Brandt appeared in the Bundestag to say that these were just ideas that people tossed around. There is certainly a connection between such nebulous ideas of total neutrality and the abrupt instructions to the U.S. Nato weapons from German territory to send to Israel if it wished to do so. Germany does not sell us arms, but it is by no means hostile during a war; it probably does not wish to be. The arms ban was not even so much a matter of appeasing the Arabs, but of keeping in with the Russians, whose agreement is still needed over many problems concerning Berlin. But it made a crack in Nato. There is plenty of opposition in the U.S. to keeping troops in Germany for the protection of Europe. If, in addition, the forces are treated as the property of the host country, the opposition will grow. Britain hurried in anxiously to declare they certainly would not let the U.S. arms lift a finger in Britain, although they had not even been asked. England is cold and damp in winter, and after years of resistance, oil central heating has become popular.

"Europe was not consulted," they said. "Europe was not endangered by the Middle East war and wished no part of it." The oil producing countries threatened to cut off all supplies, if the consumers combined, and have not done at all badly at frightening each country separately, where what is involved is a desire to slow down production for quite valid economic reasons. Did they learn from the Russians that Europe was still sufficiently divided to be swallowed most easily salami-style, slice by slice? Or have the Russians taken heart anew from the Arab success in applying this method? There was a time when Chamberlain with his umbrella was a figure of fun in Europe, and a symbol of the defeatism that almost brought Hitler supremacy to Europe and cost the continent half a generation of its people. The Jews suffered far more massively, but only the neutrals remained untouched. The new Chamberlain carries a small oil stove. We have suffered bitter losses during the past three weeks because we were not quite prepared to look reality in the face. Our sympathy for Europe, for most of Europe (we will not embarrass our friends by mentioning their names), is at a low ebb, but we would not wish them to have to pay in blood for the present era of appeasement.



# WHAT THE ISRAELI THINKS TODAY

VERY FEW PEOPLE in this country really know what the average Israeli is thinking about war, peace, the Government, Arabs, the credibility gap or, indeed, about any of the things that affect his daily life. The media occasionally ask questions of men, women and children selected at random in the streets. But this is obviously not enough, and there are fortunately some public opinion polls carried out on a more scientific basis.

The other day, I tagged along with an interviewer for one of these surveys, a volunteer high-school student in his matriculation year. He smiled disarmingly at the first householder to answer his ring at the door, and explained the aim of the exercise. The man looked a bit dubious, but then obviously began to feel rather flattered — probably nobody had ever bothered to ask him his opinion before.

The questions are profound and wide-ranging. They start quite innocuously with problems of supplies and transportation — are you getting all you need? From your usual shop? Do you go to another shop? The interviewee has a choice of four, five or six answers — yes, I get everything; no, one thing is lacking; two or three things are lacking; everything is lacking. And so on. The interviewer notes the answers to 76 carefully worked out questions in his 12 foolscap interview sheets.

HAVING DISPOSED of the not-so-interesting question of supplies, we get down to the real problems. Do you think the Government is strong enough to beat the enemy? Yes, certainly. How is the Government handling the situation? Very well. What is your own mood like? All right.

What do you worry about most? Here he is given a choice of the following answers: a relative or friend in the Army; terrorist activities; Israel's military position; Israel's economic situation; his own and his family's financial position; his family's health; a combination of these factors; other things entirely; nothing at all.

It seems to me that there is a built-in weakness in this question: it is hard to imagine any Israeli admitting that he is worried about his finances when boys he knows are killed, wounded or missing. The answer in this particular case is the predictable one: the interviewee's major concern is a boy at the front.

Should Israel continue to hold the areas occupied in 1967? Which areas, and how much? Do you hate the Arabs? Emphatically no — but perhaps here, too, the answer is built in; it would require perverse courage for a Jew to admit hatred of a people. Have the Arabs proved that they are better fighters than they used to be? Rather surprisingly, very doubtful. Have they redeemed Arab honour? Very doubtful.

What do you think of the Government information services? All right. Do you believe what the Government says? On the whole, yes.

And so on. The young interviewer is the essence of tact. Later, interviewing a woman, he ends his questioning with the reassurance that all the information she is giving him is absolutely confidential. When she nods her approval, he adds: "What is your age?"

THE SURVEY is being conducted by Professor Louis Guttman, one of the world's leading sociologists, who came here from the United States after World War II and began his surveys of public opinion as a voluntary service way back in Hagana days. He is now Director of the Israel Institute of Applied Social Research and Professor of Social and Psychological Measurement at the Hebrew University. He is doing the present survey together with Professor Elhanan Katz, of

the University's Department of Communications.

Some 300-500 people are visited by the volunteer team of interviewers each day — and Professor Guttman stresses the importance of doing the survey daily, since the answers to some of the questions may vary from day to day.

"In general," he says, "Israeli attitudes tend to harden when things are going badly, and to soften when the country is on the upswing." He then analyzes for me the conclusions to be drawn from the day-to-day survey. Fortunately, he began a system of surveys during the Six Day War, and has kept it going ever since. Thus, he had his pollsters out within two hours of the start of the Yom Kippur War, and is in a position to review public postures before, during and after hostilities.

MORALE ON THE home front was very high at all times, much higher than it was during the Six Day War. The mood changed from one of euphoria at the beginning of the War to a more sombre one at the end of the first week, but there was never any doubt about Israel's eventual winning. Before war broke out, 31 per cent had been concerned about the military situation, 16 per cent about their own finances, 14 per cent about their health. During the war, the major anxiety was about people at the front — varying between 46, 55, 54, 43 and 41 per cent from one day to another — and the general military situation — 22, 23, 20, 33, and 21 per cent. Nobody cared a damn about his own finances.

CONFIDENCE in the Government's handling of the situation, somewhat surprisingly, soared as a result of the war. Before Yom Kippur, there had been considerable doubt about the Government's ability to deal with the situation, due to dissatisfaction with the economy — presumably the inflation — and Government steps to deal with it. Eighty per cent were nevertheless satisfied with the military direction.

From the day the war started, general confidence in the Government was entertained by no less than 80 per cent of the public, and the percentage remained at this level throughout the days that followed. There was a slight shift in the degree of satisfaction with fewer people saying "very good" and more saying "good." Before the war started, the percentages with regard to the handling of the military situation were: very successful, 32; successful, 59. This changed to very successful, 23; successful 63 on October 15; by October 24, they were: very successful, 24; successful, 51; with 19 per cent saying grimly, "not so very successful."

ATTITUDES TO ARABS were rather unexpected. Nobody hates them, which is obviously a good thing, if we are ever to have peace. But very few think that they have improved their image as soldiers, despite all the evidence of how well they planned and fought the war. To the question whether Arab honour has been redeemed on the battlefield, the reply of the majority was only, "somewhat." Few Israelis think that the Arabs have destroyed the image of the Israel Defence Forces as invincible. This view was expressed throughout the war, even during the bad days.

On the question of Israel agreeing to the cease-fire, the answers on October 23 were: 22 per cent, very justified; 51 per cent, justified; 17 per cent, not justified; 10 per cent, not justified at all. It is curious to note, despite this 73 per cent endorsement of acceptance, that 70 per cent of the population didn't believe on October 22 that the Arabs would observe the

cease-fire. Thus, correlating these answers, it seems that a majority of Israelis thought that Israel should accept the Soviet-American proposal, even though they were convinced the Arabs would not abide by their undertakings. There was no question about Israel observing the cease-fire.

There is considerable scepticism as to whether the Arabs are ready to make real peace, but hopes have increased. A year before the war, 77 per cent of Israelis answered "not yet" to this question, and only 21 per cent replied in the affirmative. In the first week of the Yom Kippur War, the percentage of optimists about Arab attitudes to peace rose to 38 per cent, went up to 45 in the second week, soared to 52 when the cease-fire was announced, only to drop to 33 when the fighting was resumed.

ONE OF THE CURIOUS implications of the survey, Professor Guttman points out, is that there is no correlation between the lack of confidence in the Arab desire for a real peace and attitudes about the return of the territories occupied in June, 1967. In the first week of the war, 42 per cent said that Israel should not give back an inch of the territories; this figure rose to 52 per cent in the second week, dropped to 40 per cent at the beginning of the third week, and went down to 32 per cent on the day after the cease-fire went into effect.

A year ago, 46 per cent wanted to return a good part of Sinai, 17 per cent, a small part, and 37 per cent, nothing. The figures were about the same at the end of the war. Thus the Arabs do not appear to have effected a change in attitudes to the Sinai by this enormous endeavour, and the terrible cost in blood.

About the Golan Heights and Sharm e-Sheikh, Israelis have been almost unanimous before and during the Yom Kippur War: the answer is definitely "no." Percentages on the Golan — 92 votes before the war, then 87, 94, 93, 93. Sharm e-Sheikh — 96 all the time, against any return. Opponents of return of the Gaza Strip were 66 per cent before the war — then the figures fluctuated to 69, 80, 86, and dropped sharply back to 72.

As to the West Bank (of the Jordan, not the Canal — nomenclature gets very difficult with the march of history), a year before the war there were 58 per cent nay-sayers. The figure went up to 63, 77, 84 — and then dropped again — 74, 70. The downward trend seems likely to continue.

BEFORE THE war, Israelis apparently had a very doubtful opinion of Government spokesmen. Only 13 per cent believed everything they were told, 42 per cent believed most. Surprisingly, despite the suppressions and distortions of the news during the first three days, belief in the Government's credibility went up from the first day — 32 per cent believed everything, and 40 per cent, most of what they were told about the war. With some fluctuation, the percentages stabilized at 42 and 37 by October 15. Presumably the public believes the Government about the war, but not about Netiv Neft.

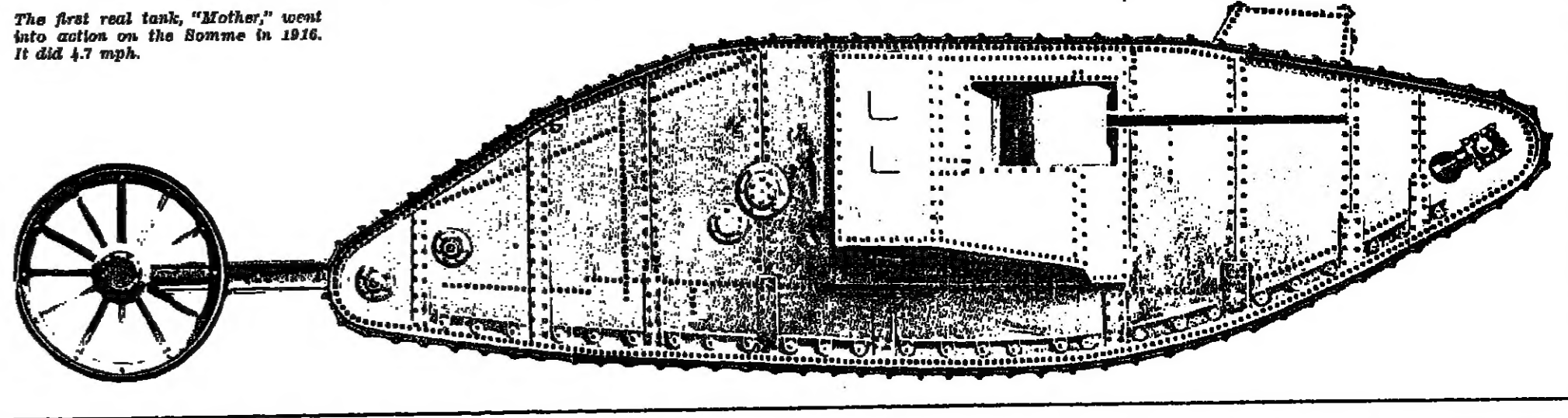
Both in peace and war, figures are much higher for belief in what the radio and television reporters say. This is a distinct feather in the often-tattered cap of the Israel Broadcasting Authority, a proof that for Israeli democracy.

Despite Jordan Television's efforts every now and then to be believed or believes the Arab TV or radio reports, although 25 per cent of Israelis watched Arab TV throughout the crisis.

# IS THE TANK A THING OF THE PAST?

The fiercest battles of the Yom Kippur War were without doubt those fought by Israeli and Arab armour in the Golan Heights and along the Suez Canal. Surveying the massive losses sustained by both sides in these engagements, analysts have begun to ask whether this war has not written the epitaph of the tank. MARTIN van CREVELD, a military historian, is inclined to believe that it has.

The first real tank, "Mother," went into action on the Somme in 1916. It did 4.7 mph.



DURING THE last twenty years, and particularly the last six or so, the Middle East has served the Super-Powers as a testing ground where their most sophisticated equipment has undergone its baptism of fire. In the course of this, many unexpected discoveries — paid for, unfortunately, with the blood of countless Israeli and Arab soldiers — have been made, but it may be that the most important one is only just emerging: the tank, king of the battlefield during the last 40-odd years, seems to have reached the end of its road.

The idea of the tank as a mobile, weapon-carrying armoured platform is almost as old as warfare itself, and may be traced back at least to the Persian chariots which, armed with revolving scythes, were expected to mow down the dense ranks of the enemy ahead. For practical purposes, however, the tank dates back to World War I. In that war, as is well known, the fighting on the Western Front led to the formation of continuous fortified lines which, stretching across Europe from the English Channel to the Swiss frontier, left no room for manoeuvre of any kind.

For years on end, both sides made determined and suicidal attempts to break through the enemy's lines by frontal attack, only to run head-on into a hail of machine-gun bullets fired from concealed positions on the other side and end up in bloody failure. The result was stalemate and a murderous war of attrition.

Various attempts were made to discover means of breaking this stalemate. Thus, the Allies tried to outflank the Central Powers' strategic position by landing in Gallipoli. After an initial advance, however, the attack there lost its momentum and the two sides found themselves glaring at each other across the usual fortified trenches. After 1917, the German infantry adopted novel infiltration tactics; but these, although they did to a large extent solve the problem of breaking through the enemy's line, did nothing to solve the logistic difficulties of a deep penetration. Their full utilization was thus left to a later war in which the motor car had replaced the horse-drawn wagon as the mainstay of the supply services.

Most significant for the future were the experiments with so-called "land ships" carried out by the British Admiralty under the direction of Winston Churchill. Starting from the simple recognition that human flesh is not bullet-proof once outside the cover of the trenches, Churchill not illogically sought to furnish the troops with shields; and as these would be too heavy for individuals to carry and propel, they had to be mounted on wheels or, preferably, tracks, in order to give them cross-country mobility. Tractors were bought (the Exchequer, completely oblivious to the importance of the funds, which had to be furnished by the Admiralty itself), armed with machine guns that would mow down enemy infantry in the trenches. The idea of the tank was born.

THE TANK first went into action on the Somme in 1916. Achieving complete surprise, the heavy machines ignored enemy defences, crushed wire defences and easily broke into the enemy's trenches. However, the early tanks were cumbersome, unreliable vehicles; mechanically unreliable and extremely uncomfortable (they had no springs and insufficient ventilation, and the crews were threatened with suffocation after a few hours) they were unsuitable for anything but the most limited operations. Hence, although they succeeded in breaking through the enemy's lines on practically every occasion they were used, they never achieved deep penetration; sooner or later the last of them would become ditched, broken down or run out of fuel, and then the Germans would use their infantry reserves to counterattack and seal the gap punched in their line.

Individual tanks, however, might on occasion be exceptional: lucky and, by staying in action for some hours, point the way to what could be achieved once these shortcomings were overcome. On one memorable occasion, a single British tank after breaking through the German lines, went on roaming the rear, shooting up services and supply convoys, overrunning headquarters and spreading panic far and wide. This tank ended its life, as was inevitable, overturned in a ditch. But the way to the future had been shown.

With more reliable vehicles gradually entering service after the war, British military thinkers — especially John Fuller and Basil Liddell-Hart — started developing the theoretical framework and technical organization for armoured units in a cavalry role. These

units, after breaking through the enemy's front, were expected to penetrate deep into his rear, disrupt his communications, and isolate large units of his troops. Manoeuvres held on Salisbury Plain in 1927 proved that such operations were, in fact, practical, but the only people to take notice, curiously enough, were the Germans. Unable to get the most armoured of the systems, the infantry to overrun trenches. Accordingly, they concentrated on slow, heavily armoured vehicles, which they distributed among the infantry they were supposed to support.

The Germans, by contrast, refused to accept a doctrine that made the movement of the fastest part of an army dependent on its slowest component; instead, under the guidance of General Heinz Guderian and with Hitler's active encouragement, they concentrated on fast medium tanks, which they then proceeded to group in independent armoured divisions. Far from staying with the infantry, these divisions were expected to penetrate deep into the enemy's rear, cut his communications, disrupt his organization, and surround his troops.

EXPERIENCE in the early years of World War II brilliantly vindicated these concepts. Ranging far and wide over half Europe, the Wehrmacht's tanks fought encirclement battles of staggering dimensions. During the early stages of the German invasion of Russia, advances of up to 100 km. a day were common; in one single battle, 650,000 men were surrounded and taken prisoner. The tank, it seemed, reigned supreme; the infantry was reduced to a supporting role in victory and to being herded up like cattle in defeat.

Waking up to these facts at last, the Allied Powers started divisions in imitation of the Germans. The best answer to a tank, it seemed, was another tank; and if possible, one with a bigger gun and thicker armour. The result was a race towards an ever larger and heavier tank. It was a race which the Germans — thanks in part to Hitler's 1942 interference — won; the American Sherman (later used extensively by the Israel Defence Forces) was no match for the German Tiger of 1943. The Soviets, with their excellent T 34, did somewhat better than the Western Allies but, since their optical and wireless equipment

was markedly inferior, on the whole no more than held their own.

Meanwhile, however, the picture was changing. Vehicle for vehicle, the American and British tanks were no match for the German ones; but the tank was already losing its domination of the battlefield. History shows that no novel weapon has ever conferred a permanent advantage on its possessor; sooner or later a suitable counter-measure is always found.

The search for a means of neutralizing the tank started early on and by the beginning of World War II most armies possessed anti-tank guns of varying effectiveness. Sometimes these guns were themselves mounted on tracks for added mobility.

Above all, aircraft equipped with heavy cannon and air-to-ground missiles helped to turn the tables. The last stages of World War II demonstrate this development in a curious fashion. In the West, where the Allied air forces reigned supreme, the tank rapidly lost its importance. As early as 1942, Rommel's attempts to break through to Alexandria were foiled by British air power and during the Normandy landings of 1944, the Germans did not even succeed in deploying their armoured divisions before being smashed by the combined R.A.F. and U.S.A.A.F. In the East, the opposing air forces played a much less prominent role and deep breakthroughs by tank armies retained their importance to the end.

This divergence was reflected in postwar military policy. While the Western Powers, on the ground of their experience, proceeded to break up most of their armoured formations — indeed, they started doing so even before the war was over — the Soviets maintained and expanded theirs, going one better than the Germans and concentrating their tanks in gigantic tank armies. This doctrine, which in essence is nothing but the application of previous German theory on a huge scale, they passed on to their allies — among them, as we have recently expanded our northern and southern neighbours.

ISRAEL'S ARMOURED forces also owe much to German doctrine. Practically non-existent before 1956, these forces were greatly developed after the Sinai Campaign and proved their mettle in 1967. It was as if a time machine had put back the clock

26 years; in a Guderian-like advance, Israeli armour smashed through Egyptian concentrations and reached the Suez Canal in three days. Yet tactically, these operations were already an anachronism; only the absolute domination of the skies by the Israeli air force made it possible at all. Unfortunately, this was not recognized by a large part of the Israeli public, including some of its spokesmen. They went on expecting lightning victories even when these were no longer possible.

Although tanks were employed on an unprecedented scale in the war just behind us, we have not seen a repetition of spectacular armoured breakthroughs. The Egyptians, remembering 1967, seem to have been guided in their operations by the fear of leaving their anti-aircraft missile umbrellas and exposing their armour to the tender mercies of the Israeli air force. Israel's armoured forces were faced with some unpleasant surprises by the unexpected appearance, and use on a huge scale, of electronically-guided Soviet Sagger anti-tank missiles, and American-supplied, TOW missiles. The upshot seems to have been a drastic curtailment of the freedom of action of the armour on both sides.

This does not necessarily mean a return to static warfare; for, paradoxically, the new anti-tank weapons themselves gain in effectiveness when mounted on a vehicle. A missile carried on tracks is better than one dragged along by a foot soldier, and one mounted on a helicopter is better still. Hence, although the heavy, relatively slow tank we know is apparently near the end of its career, the future may belong to faster, lighter vehicles, armed with guided missiles of immense penetrating power and relying for protection on speed rather than armour.

History has already seen this process repeated several times; in the late Middle Ages, armour became so cumbersome that — rather than be hoisted on the back of his horse by a gentry — the knight ultimately discarded it. After World War II, the heavy battleship was discarded for lighter, faster vessels, among which our own missile boats are the latest and most successful. A similar development may be taking place on land before our very eyes. Unless Arabs and Israelis can come to terms, the Middle East is likely to become the arena where the new weapons are going to be tested.



# THE MEANING OF THE BALFOUR DECLARATION

On November 2, 1917, the British Foreign Secretary, Arthur Balfour, conveyed to Lord Rothschild a "declaration of sympathy with Jewish Zionist aspirations," which stated that the Government viewed with favour "the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object..." Deliberately vague in its wording, the Balfour Declaration has been subject to sharply opposed interpretations. ISAIAH FRIEDMAN examines its meaning.

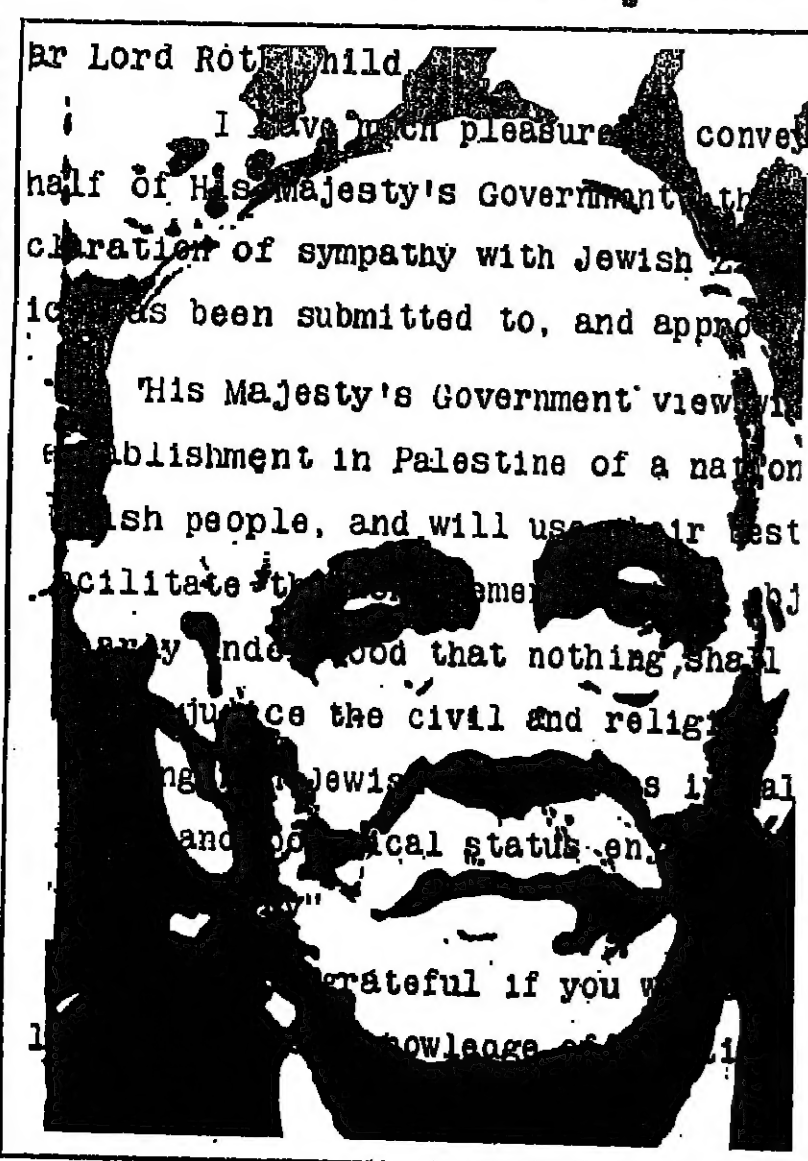
**F**EW PLEDGES or statements on British Middle Eastern policy were so thoroughly examined as the Balfour Declaration. It was not issued in haste, or lightly, but in a deliberate act of the British Cabinet, part of their general foreign policy and their aims in World War I. It was invested with international status, since Britain's principal allies — Russia, France, Italy and the United States — had given their consent in advance. Furthermore, it was later incorporated into the Mandate for Palestine as approved by the Council of the League of Nations on July 24, 1922; the Mandatory Power was made responsible for its implementation.

To what, then, had the British Government pledged itself? The Declaration was an ambiguous document; the British, it seems, undertook to facilitate the achievement of something which remained undefined. The key phrase — "a home for the Jewish people" — was vague, and susceptible to many interpretations. There was no precedent for its use. Yet the intent of the Declaration was clearly understood by the contemporary men in public life, and particularly by those who had a hand in shaping it.

In Britain, the United States and other countries, the press and representative spokesmen used the term Jewish National Home interchangeably with "Jewish State," "Jewish Republic," and "Jewish Commonwealth." Even in Germany, official circles and the press in general took the Balfour Declaration to mean a British-sponsored state for the Jewish people.

British statesmen encouraged this belief, and official British documents confirm it. Sir Herbert Samuel, soon to become the first High Commissioner in Palestine, spoke about "a purely self-governing Commonwealth under the auspices of an established Jewish majority," while Sir Edward Grey, Foreign Minister until 1916, sympathized with the idea of a Jewish state from the beginning. The head of the wartime Information Department, the writer John Buchan, thought that the British Government had no objection to "a Jewish Palestine," or at any rate, to the establishment of "a very large Jewish Colony," though it was not desirable to announce publicly that "it should be either a sovereign Jewish State or a British protectorate."

At the end of August, 1917, when the Declaration was hanging from the walls of the House of Commons, Ronald MacNeill, a Member of Parliament, advocated the reconstruction of a Jewish state which would give refuge to four million Jews; he used the term "Jewish state" synonymously with "national home." The Foreign Office made no objection to any of these statements. At the crucial War Cabinet meeting of October 31,



1917, Foreign Secretary Arthur James Balfour himself interpreted the words "national home" as "some form of...protectorate under which full facilities would be given to the Jews...to build...a real centre of national culture and focus of national life. It did not necessarily involve the early establishment of an independent Jewish state."

**S**UCH A "STATE" or "commonwealth" was a matter of the distant future; the immediate commitment of the British was limited to the terms of Balfour's letter. But it would be erroneous to assume that in 1917 the British Government had any interest in limiting the scope of the Declaration or any desire to give it an ambiguous character. The vagueness of the Balfour Declaration was not the result of deliberate British policy, but was of the Jews' own making. The term "national home" was used in the original World Zionist Organization draft submitted by Lord Rothschild to Balfour on July 18, 1917. It may be useful to examine how the Zionists understood it. Weizmann never concealed that his ultimate objective was a Jewish state. However, he had no hand in the draft, which was drawn up by Nahum Sokolow and a group of his advisers within the Organization. Sokolow, though having the same end in mind, hoped first to elicit from the British "a general approval of Zionism," and only afterwards to present more concrete demands on the scope of Jewish autonomy and Palestine's future administration.

For the Zionist leaders, the Declaration was not a definitive document. It was only a skeleton of principles on which flesh had to be grafted. They soon realized that the formula was not satisfactory. The concept of the "national home" was not sufficiently intelligible and had to be replaced by a more meaningful term.

In an attempt to give it a more dynamic character and dispel some of its ambiguity, they submitted a draft proposal on November 19, 1918, i.e., on the eve of the Peace Conference following World War I, stating that "the establishment of a National Home for the Jewish People...is understood to mean, that the country of Palestine should be placed under such conditions as will favour the increase of the Jewish population, so that...it

may ultimately develop into a Jewish Commonwealth." On December 4, 1918, Weizmann told Balfour that the "national home" policy presupposed free immigration and large-scale colonization, so that within a generation, four to five million Jews would settle in Palestine and thus make it "a Jewish country."

Balfour wondered whether such a policy would be consistent with the Declaration named after him, especially with regard to the non-Jewish communities in Palestine; to this Weizmann replied in the affirmative, saying that "in a Jewish Commonwealth there would be many non-Jewish citizens who would enjoy all the rights and privileges of citizenship, but the preponderant influence would be Jewish." Balfour, although he did not want his interview with Weizmann to be made public, seemed to agree.

**O**N STRATEGIC grounds, the Imperial General Staff also seems to have favoured the idea of "a buffer Jewish state" in Palestine, provided that it could be created without disturbing Moslem sentiment. However, the unexpected antagonism of the Palestinian Arab population had an inhibiting effect, and soon they found themselves objecting to the phrases "Jewish Commonwealth," "Jewish state," and "Jewish Palestine" in public pronouncements, since these tended to substantiate Arab suspicions that they were to be turned over to Jewish domination.

On March 21, 1919, a meeting was held between representatives of the Foreign Office and the War Office, at which, with Balfour's prior approval, the phrase "Jewish Commonwealth" was deleted from the Zionist proposal of the previous November and replaced by "the Jewish National Home." The next item on the record read, "It (the Mandatory Power) shall aim at the ultimate creation in Palestine of a self-governing Commonwealth."

The omission of the word "Jewish" did not necessarily preclude the development of the "national home" into a state with a predominantly Jewish government, but, as one British official put it, to say so publicly, as long as the Jews were in a minority, was unwise.

At the Foreign Office, an eventual Jewish majority in the country was taken almost for granted. Certain clauses in the British Mandate were supposed, in the words of a Foreign Office official, to "provide for the position and control of the Christian and Mohammedan Holy places in such a way as to ensure that it should not be injuriously modified by a Jewish Government if and when the future Palestinian Government takes this form, and after the termination of the British Mandate." But for the rest, the Zionist aspiration "to make Palestine a state in its natural geographical and historic frontiers and by gradual immigration

and special economic facilities to turn this state into a Jewish state" was recognized. The White Paper of June, 1922, was the first official interpretation of the Mandate to be made public. Though the phraseology was intended to conciliate Arab opinion, there was, in the opinion of the Palestine Royal Commission of 1936, "nothing to prohibit the ultimate establishment of a Jewish state." Churchill himself, who as Colonial Secretary in 1922 was responsible for the White Paper, testified before the Royal Commission that "no such prohibition was intended."

When, in 1923, a new Colonial Secretary denied, as did successive British Governments — that it had been the original intention to facilitate the growth of the "national home" into a state, he was introducing an interpretation to suit altered political circumstances.

During the 'thirties, when enthusiasm for meeting the obligation towards the Zionists waned, the qualifying clauses concerning the rights of the non-Jewish communities were interpreted in such a way as to whittle down the scope of the national home, but examination of the relevant records shows that this was inconsistent with the original intention. The employment of the phrase "a home for the Jewish people in Palestine" had originally been necessary because recognition of Palestine as the national home of the Jewish people would have suggested the imposition of Jewish nationality on the existing non-Jewish inhabitants, which was not what the Zionists themselves desired. The implication was that physically, the national home extended only as far as the Jewish settlement in Palestine; but this did not mean that there was an intention of debarring the Jews from settling in any part of the country, provided this did not involve displacement of the native population or violation of their civil or religious rights.

IN JUNE, 1919, Balfour agreed with the American Zionist leader, Justice Louis D. Brandeis, that the British had committed themselves to an undertaking that "Palestine should be the Jewish homeland and not merely that there be a Jewish homeland in Palestine"; that "there must be economic elbow room for a Jewish Palestine...that meant adequate boundaries...not merely a small garden within Palestine" and that in order to ensure a sound economic life, "the future Jewish Palestine must have control of the land and the natural resources."

Naturally, the Arab population was to remain undisturbed, and in some places Jews and Arabs were to live in mixed communities, but not in a limiting geographical sense; it was used merely as a preposition; the area of the national home covered "the whole of historic Palestine."

time." This was the conclusion of the Royal Commission.

In 1931, Prime Minister Ramsay MacDonald advanced the theory that the Declaration involved the British Government in "a double undertaking...to the Jewish people on the one hand, and to the non-Jewish population of Palestine on the other." This was so, but it did not necessarily mean that these undertakings were of equal weight or that they were mutually exclusive. The Balfour Declaration does not treat the Jews and non-Jews on an equal footing. The distinction is clear: the former were referred to in connection with their "Zionist aspirations" and their "national home," the latter as "the existing non-Jewish communities," entitled to enjoy "civil and religious" rights, not political ones. Assurances to the Jews were positive and conveyed to them directly, those to the non-Jews, by implication only. No promises were made to the Palestinian Arab population. It was only the Jews who were recognized as a national entity. Arab national aspirations were recognized and encouraged outside Palestine.

**T**HE BRITISH Government was aware that the Jews were outnumbered in Palestine by the Arab population, but arithmetic could not serve as the primary guide, since the rights of the Jews outside Palestine had to be taken into account. This was why the principle of self-determination could not be applied. Although he acquiesced in the feeling towards the Arabs, Balfour was convinced that, with regard to Palestine, the Jewish claim was superior.

"Zionism, be it right or wrong, good or bad," he wrote, "is rooted in age-long traditions in present needs, in future hopes, of far profounder import than the desires and prejudices of the 700,000 Arabs who inhabit that ancient land."

To those who argued that Palestine's fate should be decided by a plebiscite, he said his reply would be that the Jews of the world must be consulted. In his opinion, Palestine presented a unique situation...which inevitably excluded numerical self-determination...We are dealing, not with the wishes of an existing community — but are consciously seeking to reconstitute a new community and definitely building for a numerical majority in the future.

The general expectation, as all the evidence shows, was that the Palestinian Jews would be gradually transformed from a minority into a majority. This did not necessarily mean that Palestinian Arabs were to be denied political rights indefinitely.

On June 22, 1921, when asked to define British responsibilities at a meeting of the Imperial Cabinet, Colonial Secretary Churchill replied: "to do our best to make an honest effort to give the Jews a chance to make a nation for themselves," adding that "if, in the course of many years, they become a majority in the country, they naturally would take it over...providing with the Arabs. We made an equal pledge that we would not turn the Arab off his land or invade his political and social rights."

The connection between Arab "political" rights and the Jewish majority is significant, as only when could Arab political rights be recognized. The Arab minority would then be represented in a Jewish government in proportion to its numerical strength.

Had the native Arab population remained quiescent, Palestine might well have developed along the lines envisaged by Churchill; but, as we know, events took a different course. Dr. Isaiah Friedman, an American scholar, is the author of the recently published study, "The Question of Palestine, 1914-1918: British-Jewish Relations."

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THE JERUSALEM POST MAGAZINE

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## CHRISTIAN COMMENT

### War and Dialogue

**WHAT MAY BE** happening to the Jewish-Christian dialogue in Israel and, perhaps, other parts of the world, is reflected in the following statement made by an official of the Israeli Ministry for Religious Affairs:

"The telephone is silent; none of our usual Christian friends have come to call. There was only one other time I can remember it so quiet in this office, and that was during the Six Day War."

What effect will this, the Yom Kippur War, have on Jewish-Christian relations? It is too early to tell but it may be worth recalling that before June, 1967, interfaith discussions were largely of a denominational character, with groups of Jews and Protestants and Jews and Catholics meeting to discuss beliefs. After the 1967 war there was a breakdown in communications. Later, analysts attributed this to the fact that the parties that had engaged in dialogue in the United States and elsewhere had not got down to the real roots of the issues, but had merely hovered on the surface. One reason is that for most non-Jews, the question of Israel is a completely political issue, whereas for the vast majority of Jews, it is inextricably bound up with their identity as Jews.

IT IS TRUE THAT, whereas some, if not most, Christians regard Israel as a political state like any other modern state, there are also Christians who see in Israel the realization of a reality promised in Scripture. They see a close relation between God's chosen people and the land that they were appointed to inhabit. They are those who accept, as history, that God linked his covenant with the Jews with a gift of land and that they cannot bring themselves to admit that the identity of the contemporary Jewish people is

also linked with that land. When Christians were silent about the Six Day War, Jews were shocked — perhaps as shocked as they were about the silence of the Churches during the Holocaust of the Second World War. They realized that individual Christians came out in support of Israel in 1967 as did many individual Christians during the '40s. Nevertheless, they were shocked and disappointed. Especially disapproved were those who had been engaged in dialogue with the Jews with a gift of land and Churches. They felt let down and betrayed because the Churches had not brought themselves to admit that the identity of the contemporary Jewish people is

longed remained silent. Some

**We've lost the world's sympathy again**

**THERE'S GREAT** anger everywhere against Israel the aggressor. Perhaps only the displeasure with Israel for fighting off its aggressors is greater.

The 1973 Hit Israel Parade is reaching new peaks of popularity these days, both in the number of its participants and in the impressive show of hypocrisy put on by them. It's got to a point where the few friends we still have are gradually coming to be suspected of eccentricity or pure one-upmanship. We're positively uniting the civilized world just by being our provocative selves.

Our efforts to prove to the international community that we had not prepared for this round and that it was not we who started this war were so much good negligence down the drain. At the time of going to press, 18 African states have indignantly severed relations with Israel on account of the Egyptian and Syrian armies' open attack on us. Gaddafi is still going strong. Socialist Bonn protests loudly against its neutral ports serving Israel to deliver arms to those Jews

who happened to survive the German slaughter; Paris considers that cease-fire lines don't apply to oil-producing countries; and England sticks to its traditional type-casting whereby every British Government betrays Israel,

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asked themselves if the silence was not a subtle manifestation of the problem that had been posed by the death camps of Hitler.

In 1967, it became clear to World Jewry to what extent the existence and the survival of the State of Israel was bound up with their own existence and survival as Jews. Many began to feel that Israel as a Jewish state is a living, spiritual expression of Jewish aspirations for the fulfilment of Messianic hopes of freedom, justice and peace. Even those whose Jewishness had until then expressed itself, practically, only in religious terms, and who had little to do with Zionist activity, suddenly discovered the ethnic dimension of their Judaism.

Jews then, began to remind their Christian friends that the subject of Israel's right to exist can take place only if and when the parties engaged in it accept each other as they are. Jewish-Christian dialogue can take place only if the parties are able to take a close look at each other's standpoint and culture and profit from new insights into the other's theological and ethnic world. Yet the silence of Christians in time of crisis for the Jewish state of Israel, when it is involved in a war such as the Six Day War or the Yom Kippur War, indicates that they are baffled by, or cannot accept, the Jewish attitude to the Land of Israel.

**WE CHRISTIANS** cannot ignore the sense of Jewish disillusionment over "Christian silence" during these past weeks. However, from what is known about what individual Christians have done, especially here in Jerusalem, it appears that this silence was far from complete, and that the charge requires careful qualification.

We may need to inquire into the underlying causes of the silence of Christian officialdom. In doing so, we cannot fail to acknowledge that there was a failure on the part of the Churches in Israel to communicate to the outside world that there is always very grave Jewish anxiety over the threat of the destruction of the state of Israel, which always carries with it a threat of genocide.

On the other hand, it also has to be recognized that this was not entirely a matter of Christian deafness to Jewish opinion. In Israel there has been a very

while the Opposition shakes its head. The International Movement for the Encouragement of Contemporary Zionism is taking on a quite surreal dimension; it embraces former victims of aggression like Ethiopia and Czechoslovakia, Holocaust survivors like Bruno Kreisky, and non-aligned nations of Cuban proportions. Everybody jumps on the bandwagon.

Sometimes we feel like taking a look at ourselves in the mirror: what the hell is it about us that puts everybody against us? And all we see in the mirror is just bearded kids crossing the Canal, their eyes swollen with lack of sleep, and scared parents rushing about after foreign weeklies for pictures of their P-O-W sons. We see nothing in mankind's distorting mirror except a breathless tribe fighting half the world again and again since birth, and retaining its human image in an ocean of cynicism and deceit — a small, brave, hard-working nation whose fate hangs on nine tapes being banded about in Washington.

We'd cry if it weren't so funny. We haven't a friend left in this whole wide world except Dr. Kissinger, Holland and Jordan. And Portugal. A rather embarrassing reflection on humanity.

**AREN'T THE** nations of the world ashamed of themselves? Don't they have a mirror?

Translated by Miriam Arad. By arrangement with "Ma'ariv"

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# YOUNG MAN GOES WEST

Yehuda Haezrahi

IT WAS AN early hour of the morning, a few days before the official announcement of the cease-fire, when it seemed that the War of the Day of Judgment had already lasted an eternity and would keep on for ever. A young reservist, his long hair curling out from under his steel helmet, was standing by the desert wayside. A bundage yellowed by the Sinai dust was wrapped round his left hand; another showed under his collar. With his free right hand, he was thumbing a lift westward, back to the war.

He had been standing there only a few minutes, and it was my luck that I happened to be passing just at that moment. Seated beside me in the car he told a fairly typical story. He had been wounded during the Egyptian shelling of a road leading west to the bridges which our men established across the Canal to what they now called, simply, Africa. He was rushed to a field hospital, where they bandaged him very efficiently and "popped in a few injections, just as a precaution against infection." The wounds didn't seem too bad to him, and when he asked to be allowed to return to his unit right away, the doctor agreed. So here he was, going west again.

What he was now joining was not, of course, a single car speeding towards the Canal, but a gigantic convoy, kilometres long, of all kinds of vehicles, some designed for war, pressed into service, all moving doggedly west, to reinforce our troops at the actual theatre of war — on the other side of the Canal.

The brutal power of Israel's thrust into Egypt could be seen and heard, even smelled, right there on the asphalt road leading directly to the waterway, in the long line of troop-carriers passing us with an ear-splitting roar, in the endless procession of mounted heavy guns rolling forward with a whoosh of their chains, in the bulky lorries loaded down with fuel or ammunition, forceful warnings stuck to their tails... even in a lone tank, a hastily patched-up war casualty, whipping up a sea of sand and trailing a cloud of dust along the verge of the road as it outpaced every other vehicle.

The most striking, and to the untrained eye the most bizarre, aspect of this spectacular caravan was, however, offered by the interminable stream of ordinary civilian vehicles turned war chariots. Yet it was all so typically Israeli: the "Dan" and "Seged" buses taking men to the battlefield, the ramshackle chocolate factory lorries hauling arms and ammunition, the station-wagons turned military ambulances. Of this motley variety, I'm sure I shall always remember most fondly the violet-lorry belonging to "Bechar Bros. — Specialists in Roasted Peanuts and Dried Fruit."

ONLY A SHORT WHILE ago, the route we're travelling served as a target for the enemy's artillery. The deep holes blown here and there in the asphalt, the scorched remains of armour, tell their grim tale of diabolical enemy fire and of men dying in action on this very road.

The bridges across the Canal are still under fire, but as we can see for ourselves as we get closer to them our juggernaut of a convoy keeps rolling westward unhindered by the frantic efforts of the Egyptians to keep it on the east side of the waterway.

But there are casualties. A commercial station-wagon flying a Magen David Adom flag races towards us across the bridge, the driver yelling, "Make way! I've got wounded men in here! And I'm running out of plasma!" But he gets stuck in the heavy traffic. An aluf-mishne leaps out of a jeep and, a self-appointed M.P., weaves the station-wagon quickly and efficiently through the maze of transport and sends it off to a nearby field hospital.

Overhead, our aircraft zoom down to bomb enemy Sam positions. An Egyptian rocket streaks up in chase of a Phantom. The plane takes evasive action with a fine display of aerobatics, leaving the Sam to explode harmlessly in mid-air.

AFRICA AT LAST. "Amazing, isn't it?" says my helmeted passenger. And indeed it is.

The contrast with the vast Sinai wasteland could not be more dramatic. A lush region, this Land of Goshen: green fields, irrigation canals, palm trees, and men working. But now this land, too, has been pockmarked with the signs of war — bomb craters, charred trees, burnt-out tanks, flattened mud-houses. And the clouds of dust raised by an army tearing off farther west.

On the way back east, we pause again at the bridge. It is all quiet and peaceful now, although the firing has still not ceased. Glancing to the south I get a momentary view of the exotic beauty of the Great Bitter Lake. So does a soldier standing guard in the middle of the bridge. Gazing at the tranquil blue waters, he suddenly shouts at me, "Come here! Quick! Come here!"

I obey orders.

"Look!" he cries. "Look! Dolphins!"

Three or four fishes, each about half a metre long, are swimming north, flanked by schools of smaller fish. They seem to have rather pointed spear-like heads. They don't look much like dolphins to me and anyway what would dolphins be doing in the Suez Canal at this moment in history?

"They strike me as a bit small compared with the dolphins I've seen in the movies," I say, politely.

"Must be young dolphins," he replies, knowingly.



A captured donkey helps soldiers to relax.

(Ronnie Hope)

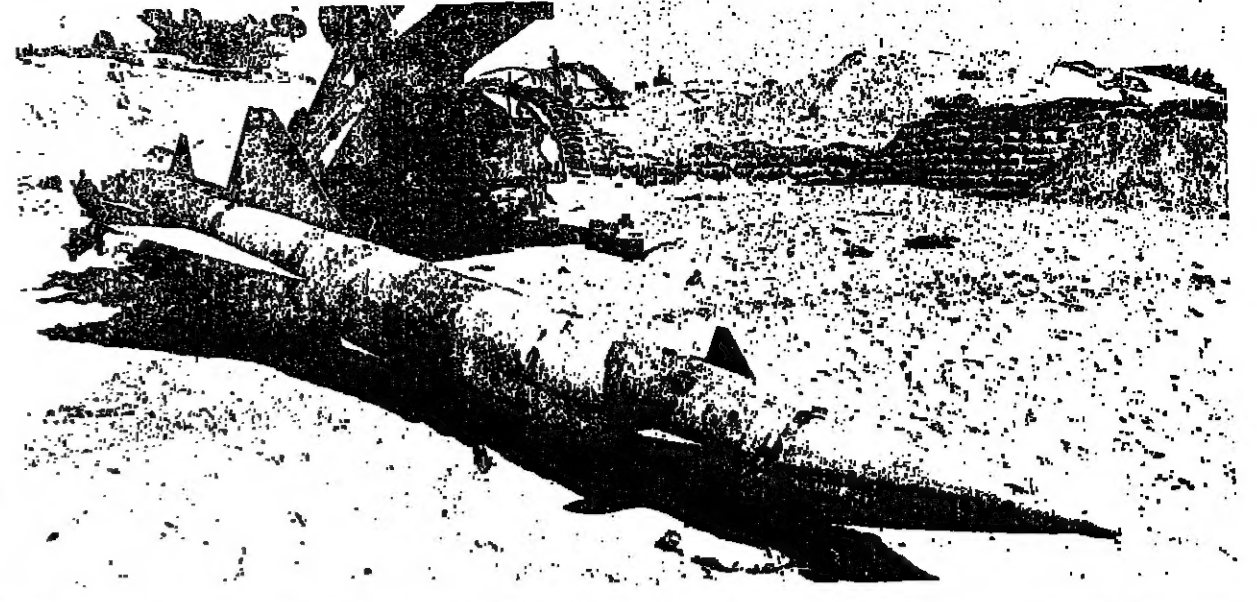


Taking it easy in a makeshift hole.

(Ronnie Hope)

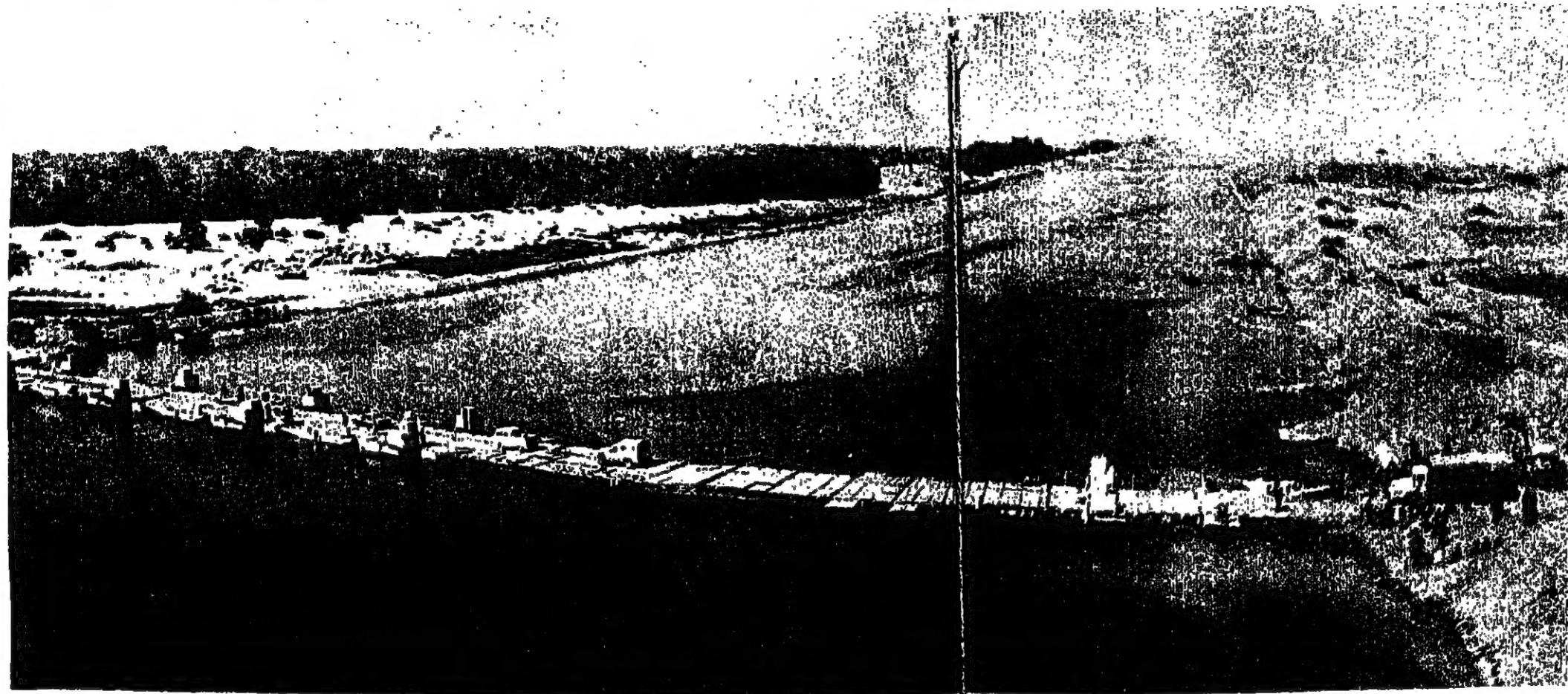


"Liberated" Egyptian shirt.



Egyptian missile site has been effectively silenced.

(David Rubinger)



(Above) Israeli bridge links both banks of the Suez Canal

(David Rubinger)  
(David Rubinger)

(Right) Israeli troops, en route in Egypt, wait beside a crossroad

(David Rubinger)  
(David Rubinger)



(Below left) Troops enjoying a mobile shower.



(Below) Convoy moving back a fertile part of the West Bank.



(Right) Israeli troops, en route in Egypt, wait beside a crossroad

(David Rubinger)  
(David Rubinger)

05.07.1967



AT LEAST ONCE before in history the Jews fought a Yom Kippur War. This was in the time of the "Maccabean Wars" against the Greek Seleucid rulers of Syria, during the reign of the Hasmonean King of Judea and High Priest, Yohanan (John) Hyrcanus, 134-104 B.C.E. It is hinted at in the Tosefta III, which is quoted in the Talmud Tractate Soit. 33a: "The High Priest Yohanan heard a Heavenly Voice from the Holy of Holies saying: 'The young men who went to wage war at Antioch have been victorious.'" Rashi explains: "The Apprentice-Priests of the Hasmonean dynasty went to do battle against the Greeks before Yom Kippur, and Yohanan heard the Heavenly Voice while he was inside the Holy of Holies performing his High Priestly duties in the Yom Kippur High Service."

We also have at least one other Sukkot War in our history — a war that not merely was in progress during Sukkot but seriously disrupted the celebration. This occurred in the year 164, four years after the outbreak of the "Maccabean Revolt."

In 164, after a series of successes, led by Judas Maccabeus, the Hasmoneans cleared the Temple area and rededicated the Temple — an event which we mark in just seven weeks with the celebration of the 2,137th Hanukkah. Of that first Hanukkah we read in II Maccabees 10:1-9:

"...And they celebrated for eight days — the number of days of the Sukkot Festival — recalling how, only a short time before, they had passed the days of the Sukkot Festival living like wild animals in the mountains and caves. Therefore they carried garlanded wands and branches of the sort to be found at that season, as well as palm-branches, and they chanted thanksgiving hymns to God who had enabled them to purify his Temple."

The Maccabean Revolt was not the first war — or the last — the Jews fought in opposing efforts by more powerful states and cultures to exterminate us — first spiritually and culturally, and then, that attempt failing, politically and physically.

Ever since the Patriarch Abraham (of whose struggles we are told in the Bible and, even more, in the Midrashim), the Jews as a people — if not every one of its individual members or sections — have been a "peculiar" people, and, as such, an object of the suspicion and scorn and hatred of those who have seen our stiff-necked "peculiarity" as unwarranted "clannishness" and us as (how did General de Gaulle put it?) "elite, self-assured and domineering."

IT ALL BEGAN when Abraham turned his back on the corrupt idolatry and "modernity" of his native Ur, that "world city" of the time with its rich material culture based on slavery and a spiritual culture based on the sacrifice of human beings to whimsical gods and goddesses. Abraham fled Ur, we are told, after he smashed his father's stone idols and King Nimrod sought to settle the matter by putting the iconoclast in a flaming furnace. (Seeking to settle the Jewish Problem by means of the crematorium was not, it seems, an invention of Hitler's.)

It continued when, a few generations later, the King of Egypt told his people (Exodus 1:9): "These Israelites have become too many and too strong for us. We must take precautions to see that they do not increase any further, or we shall find that, if war breaks out, they will join the enemy and fight against us, and they will take over the country." (Familiar?)

It continued when, less than a thousand years later, in about the fifth century B.C.E., the Persian Empire's Grand Vizier, Hama, told King Ahasuerus (Esther 3:8-9): "There is a certain unassimilated people, scattered among the many

## Eternal symbol



Judas Maccabeus — 16th-century Hebrew illuminated manuscript.

THE MACCABEES by Moshe Pearlman. London: Jerusalem, Weldenfeld and Nicolson. 272 pp. Illustrated with eight pages of full color and 100 black-and-white photographs. \$3.95.

Moshe Kohn

peoples in all the provinces of your realm, who keep themselves apart; whose laws are different from the laws of every other people, and who do not keep your majesty's laws. It does not befit your majesty to tolerate them. If it please your majesty, let an order be issued in writing for their destruction."

It continued when, in the third century B.C.E., a Hellenized Egyptian priest and historian, Manetho, wrote that the Jews of the time of Moses did not "leave" Egypt but were expelled by Pharaoh because they were lepers. (This little bit of historical fact was repeated in "Poem of the Jew" by a high-ranking Communist publicist, Kasimierz Bielecki, and published in the Polish Defense Ministry journal for the troops, "Soldier of Freedom" — see Milton Himelfarb's "The Greeks, the Romans and Captain Dreyfus" in the February, 1973 "Commentary" and Professor Ya'acov Talmon's "Seedbed of the Holocaust and of the Revival," Jerusalem Post, April 20, 1973.)

The first century B.C.E. Alexander

the Hellenistic historian and orator, Apion, was the first to pin the ritual-murder charge on the Jews, "revealing" that every year they sacrificed him to their God, and then festered on his entrails. And so on down through a large number of leading Protestant and Catholic theologians and thinkers in many countries and of leading thinkers of the "Enlightenment" in France and Germany — not to mention of German National Socialism and Russian International Socialism, and of contemporary Islam who, at their world conference in Cairo in 1968, took decisions concerning the Jews and Israel which make Pharaoh look like a weedy liberal and even put Haman, and perhaps even Hitler, somewhat in the shadow.

IN THE HANUKKA STORY, with which the book under review is concerned, the Jews and Judaism again confront a rich, slavery-based idolatry, oligarchy, "modern" culture whose aim was to reshape the word of God and humanity in its own image — by force if necessary, in a manner of which the Soviet Union today is an excellent example.

In his beautiful retelling of the Hanukkah story — based on numerous Jewish and non-Jewish sources in Hebrew, English, German and French — Moshe Pearlman tells us how, after B'ret Yisrael came

under the sway of the heirs of Alexander the Great, they set about Hellenizing Jerusalem and the whole country — with the help of "modernizing" elements among the Jewish ruling classes, who were enticed by the economic and political benefits they thought this would bring them. But for a conquered city to become a "Greek city" entitled to such benefits, as Pearlman explains, "entailed cultural integration with its built-in religious forms. To gain Hellenistic status, a city had to establish a 'gymnasium' and an 'ephebeum.' The gymnasium was a sports stadium where games and physical contests were held, mostly track racing, jumping, throwing the discus, wrestling and boxing. By the Greeks, old, however, athletics were a way of life; they followed a special ritual. All participants had to appear naked, and gala sports contests were preceded by offerings to the gods. The ephebeum was an early Athenian institution, organized under state control, where young men were given training in arms and were prominent in stadium games. They, too, had to take part in pagan games. But the Jews of Judea viewed these extraordinary practices with gross repugnance. They spurned material benefits if the price was religious abdication."

To better understand why the Jews of Judea did so and why normative Judaism always has done so, one has to gain an understanding of normative Judaism, on its own terms, by studying the classical Jewish sources — Bible, Talmud, etc. available in other languages than the original — or by reading the excellent studies written by such non-Jewish scholars as George Foots Moore and R. Travers Herford, or those of many Jewish scholars. For an understanding of the specific problem of Hellenism vs. Judaism; of the confrontation between athletics as a way of life and a life-style based on the study and implementation of a code of social and ethical behavior; of the confrontation between the Duke of Wellington's "playing fields of Eton" and Rabbi Yohanan ben Zakkai's yeshiva study-halls; of one of the main reasons that Israeli soldiers comport themselves the way they do despite our lack of Etonian playgrounds and of anything remotely resembling an adequate national physical-fitness programme for our schools; of the incongruity of our national fuss over participation in the World Olympics (a fuss dimmed somewhat by Munich 1972); of the irony in light of the Hanukkah story, of having "our own," "Jewish" Olympics called "Maccabiah" — for the beginning of an understanding of all this, I strongly urge you to read the late Maurice Samuel's brilliant book-length essay, "The Gentile and the Jew."

Meanwhile, Moshe Pearlman gives us an excellent summary of why the Jews of Judea of the second century B.C.E. chose to be the first religious martyrs in history and then found it within themselves to rise up in history's first revolt for religious freedom. "The fact is that the Jews, unlike their neighbours — and their oppressors — already possessed a unique code of laws and ethics... which had been engraved on the collective soul of the nation for more than a thousand years... Commandments, annals and prophetic teachings, inalienable components of their faith, exerted an influence upon them that was without measure... This is what had preserved the unique identity of the Jewish People throughout all their vicissitudes. This is what the Jews of the second century B.C.E. understood and were determined to sustain. This is what Antiochus and his pagan subjects would never understand. Nor would any of his spiritual heirs, I would add."

There follows a lesson which I wish our neighbours would learn, to our, to their own and to the world's advantage. Pearlman writes: "When (the Jews) lost a battle or a campaign — even when they lost their land and were driven into exile — they blamed not God but themselves... Not Allah, not the South African imperialists flying planes for the

Zionist aggressors, not even our own — no one 'but themselves.' This is the publication of this book, the coincidence of a Yom Kippur and Sukkot war. For one thing, the Hanukkah story is always timely, but in many respects paradigmatic. It is also particularly timely because of aspects of the prologue and epilogue — both of which touch on — which should serve as a reminder to present-day Israelis. For better or for worse, it is hard to be sure in such a range of light — the whole story might have been different were it not for the Hellenizers among the Jewish ruling classes in Jerusalem. Some of them used the Seleucid economic aggrandizement; some thought they were collaborating with the alien oppressor for the good of all Judea; some were assimilationists of the familiar type. But the activity of all of them meant that the Maccabean Revolt had to be not only, as it is simplistically seen, a rising of the Jews against the Seleucid occupier, but also, to some extent, a civil war.

And the aftermath of the Maccabean victory would have been quite different — of this there is no doubt — had not the descendants of Mattathias and his five sons (including Judas Maccabeus), who initiated and led the revolt, been so successful in rapidly corrupting by the power which they gained. Hellenism which the first Hasmoneans had routed got a powerful grip on the palace and the Temple in Jerusalem — easily done after the later Hasmoneans, of the Priestly line and occupying the High Priesthood, had usurped the throne, which by a powerful tradition belonged to the Davidic line. And it was not long before B'ret Yisrael was racked by internecine fraternal strife, with the sides not only killing each other but also calling on Rome — now the rising, soon the dominant, world force — for help against each other.

Not much time passed before one of the Hasmonean kings, drunk with victory and power, converted the Idumeans in the South at sword-point — another flagrant breach of a powerful Jewish tradition. Shortly afterwards one of the spawn of these newly converted Idumeans, the paranoid tyrant Herod, was put on the throne in Jerusalem by the Romans. Meanwhile, the different Jewish political and religious parties went on killing each other, and finally, Rome destroyed the Temple and crushed Jewish sovereignty here in the year 70 and some 65 years later snuffed it out.

Till it blazed into new life 254 years ago.

THROUGH ALL THIS, Moshe Pearlman reminds us, "In regulating the lives for the Jews of their own times, these glorious Maccabees fashioned a mould for the preservation of the Jewish identity for all time. Their strength of spirit in appalling adversity and their prodigious deeds against incredible odds became part of the heritage and collective memory of the nation. The record of this most extraordinary Maccabean struggle to safeguard their faith and their liberty would sustain the hopes and nourish the will of the Jewish People throughout the long, dark centuries of their exile — and would lead to the rebirth of the State of Israel in our own day."

Also as has often been pointed out: without the Maccabean Revolt, no Jews would have survived to spawn Christianity and perhaps Islam as well.

The book is beautiful, only the latest in a growing series of beautiful productions by Weldenfeld and Nicolson Jerusalem. Beautiful are the pictures selected by David Ben-Zion, the printing by Alex Ben-Zion, the binding by Peter Press of Jerusalem. And the price is a bargain.

Weldenfeld and Nicolson happily interrupted by the 5734-1973 Yom Kippur and Sukkot War.

## Four Israeli poets

Curtis Arnson

ANY REVIEWER of literature has two primary duties to his readers. The first is the unpleasant task of detaching popular idols who no longer deserve adulation. A more pleasant task is to bring to the reader's attention a work which might otherwise be ignored. To this category belongs Moshe Sarte's BASAR AL GABEI GEHALIM VESHIRIM AHERIM (Flesh on Embers and Other Poems, Tel Aviv, Sifriat Poalim, 33 pp.), the third volume published by the young poet who is a librarian at the Saphir Library in Petah Tikvah.

The poems read like prose written in imitation of the language of the Talmudic Sages. But Sarte avoids the trap of artificially copying an antique language. He manages to imbue it with a living spirit, knowing that his choice of diction forces the reader to dig deeper into the poetry in order to recover the strands of meaning buried beneath the words.

Both the language and the themes have the purpose of leading the reader away from the ephemeral present into the mists — both the mists of the past and the even deeper mistiness within the reader himself. This is most clearly expressed in the evocative "Byzantium of Mist" in which the speaker surveys the great cities of physical history — those of Alexander, Constantine, and Herod — and asks himself:

"And myself, what do I build? A hell of fire to enflame the world? A build. What do I build? The speaker's soul is cut off from history, much like the Israelites who walked through the parted Red Sea

with waters to the left and waters to the right, 'and I walk/in the middle always, and I am always in the midst/in mist.../Byzantium of mist!'"

READING MOSHE SARTEL'S poetry is a hard but very pleasant task. It is a poetry which demands constant attention and refuses to let the reader forego it for some minor pastime. In a way this contrasts with the sheer fun offered by David Avidan in SHIRIM SHIMUSHIM שירים שמשחקים (Practical Poems, Tel Aviv, Lewin-Epstein, 128 pp.).

Avidan's poetry is something to carry around during the day in order to enliven dull spots of waiting, but not something that can be read straight through to the end. Sarte delves into Jewish lore and language in order to enhance the reader's feeling of dislocation. He comes close to the point of losing the reader by his convoluted language and the fragile artifice of his poetry. Avidan, on the other hand, seems to throw off his poems in the daily language of discourse. However, the language is not that of contemporary speech but rather that of the radio news report or the official government document.

Avidan is a sort of enfant terrible in Israeli letters, both because of the style of his poetry and because of his flair for self-publicity. His first book appeared when he was 20, in 1964. In 1964, a collection of his poetry written between 1963 and 1964 was published, and additional collections appeared in 1968 and 1970. He has also published a collection in English, translated by himself, entitled "Megaoverton." He has also written plays, produced films, and exhibited in art shows.

Avidan can be extremely funny, and his poem, "A Modest Contribution to the Theory of Poetics,"



Izhak Landan

should be required reading for every contributor of those oh-so-ponderous articles printed in the Tel Aviv University literary journal "Haefrut." It consists of 22 words followed by 22 footnotes covering the next eight pages. Like the best of Avidan's poetry, this is not merely funny but is provocative in its conceptions and infuriating if one is not sympathetic to the needs of the poet's ego.

Despite Avidan's fault of too often looking for effect in a poem to the detriment of the poetry, I like his book, on the whole. Although, even on the most basic level, reading Avidan is fun, there is more to his poetry than superficial wordplay. He is concerned with the breakdown of communication between people, exemplified by the dehumanization of language.

AFTER BEING stunned by Avidan's flamboyance or Sarte's intensity, it is easy to underestimate, even pass over, the quieter poetry of Esther Raab in TEFILA ALIYONA תפילה עלינה (Ultimate

Prayer, Tel Aviv, Am Oved, 142 pp.) His best known poem is the abstract blank-verse epic, "Masada," written in 1923-4. The fortress Masada is used as a metaphor for B'ret Yisrael in the period of the modern Return to Zion, Landan seeing it as the last stronghold of the dispersing European Jewish communities. This poem has imprinted itself strongly on the consciousness of her poetry first appeared in 1930 and a second volume of selected poems appeared in 1963. The book under review contains a few poems written before 1963, but the bulk was written between 1963 and 1971.

There is a melancholic air to these poems which is reinforced by the style. There are only one or two words to a line, even to a phrase, with halting stops between thoughts. The earlier poems are more assured but the themes of loss and of age gradually enter, eventually to soften the tone. The reader knows that he is in the presence of an intelligent, strong woman who is coming to terms with old age and, inevitably, death, but who is not afraid of either. Even though the poems were written over a period of more than eight years, the book reads as if each had been written for the purpose of juxtaposing it with the others in the volume. The poems are unified by the theme and the haunting tone.

ESTHER RAB'S vitality is underlined by the fact that she was born in 1898, the same year as Izhak Landan, whose poetry has been fully collected for the first time in KOL SHIRIM YITZHAQ LANDAN יסוד שירים יצחק לנדן (Collected Poems of Izhak Landan, Introduction by Bialik, 412 pp.).

Landan, (died in 1964) was born in the Ukraine and came to B'ret Yisrael in 1920 as a halutz of the Third Aliya. He worked on roads and in agricultural settlements until his time to writing and editing. That year he began the periodical "Gilyonot," a non-political literary forum which he edited till his death.

Professor Shimon Halkin's introduction combines the best elements of literary criticism with a very personal feeling for the poet, one words to a line, even to a phrase, with halting stops between thoughts. The earlier poems are more assured but the themes of loss and of age gradually enter, eventually to soften the tone. The reader knows that he is in the presence of an intelligent, strong woman who is coming to terms with old age and, inevitably, death, but who is not afraid of either. Even though the poems were written over a period of more than eight years, the book reads as if each had been written for the purpose of juxtaposing it with the others in the volume. The poems are unified by the theme and the haunting tone.

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## The weeping woman

Esther Raab

Within me weeps a strange woman. She had sons — and lost them: One by the sword, one by fever, and one who wandering, perished. Who is that woman crying in me? Not I — I'm a stranger to tears. But that other woman, she's a weeper. Somebody killed her, long ago killed her and she is dead yet she cries at night: For her sons for herself and for her man who left her.

Translated by Curtis Arnson

## READERS' LITERARY LETTERS

### Jensen under fire

To the Jerusalem Post Literary Editor Sir, — It is unfortunate that Yaron Ezrahi's review of Arthur Jensen's book, "Genetics and Education" (your issue of September 21), dealt so lightly with the scientific aspects of the heredity-environment debate. The reader of the review is left with the impression that Professor Jensen has indeed found and reported the truth and now the use of the truth must be considered in the light of the social and ethical values of a society. But, it is not the social and ethical implications of Jensen's findings that are basic. It is at issue but the social and ethical implications of a scientist's report of preliminary, premature, questionable, and inappropriate data that ought to be discussed if one is going to focus on the philosophical ramifications of the heredity-environment debate.

No one would deny that there are genetic factors involved in human development. But, the interaction of genetic and environmental factors in behavioral development is exceedingly complex and barely understood. The research findings reported by Jensen to support his conclusions are highly selective and in many cases inappropriate. How many people know, for instance, that many of the studies cited by Jensen in his original article involved the effect of dramatic on school performance in large programs lasted for six weeks during one summer just before the children entered kindergarten or first-grade classes. How many people know, for instance, that there are several intervention programs in the U.S. that have been dramatically successful in get-

ting children to achieve and develop far above what have been typical expectations for children from certain environments and genetic backgrounds. Jensen does not cite such data and the people who review his articles and books are often sadly unaware of the existence of such data.

If someone had been trying to prove that with irrigation you could improve crop production and then had proceeded to irrigate crops one month and found no improvement you would be highly critical of any conclusion that irrigation does not produce better crops. If, in addition, the scientist reported the evidence that more frequent irrigation had indeed been successful you might have found such a behavior morally reprehensible, especially if, as in the case of Israel, such behavior had extensive ramifications for the success of a nation.

When such behavior has extensive ramifications for the lives of children who after all embody the future of a society or civilization, the implications are even more serious. The criteria by which theories should be adopted as guidelines for social policy ought to be taken up and answered in terms of a critical analysis of the data used to propound the theories. In the case of the heredity-environment debate, the selection of the data and the qualifications of the conclusions by any given scientist must be the main focus for discussion. The continued pursuit of truly unobtainable goals can sometimes be very socially destructive. At this point, however, nobody can say what is and is not obtainable in the area of intellectual and educa-

tional achievement through educational intervention. But, it is of importance to note that, contrary to the implications Dr. Ezrahi seems prepared to accept, data are now available that indicate there are successful techniques of intervention and educational programs that permit results that Jensen sees as unlikely.

On the subject that is of vital importance to every democratic and heterogeneous society your readers deserve a fuller perspective than was provided in the review of Jensen's book.

FRANÇOIS DEGEN HOROWITZ, Ph.D. Guest Researcher, Kaplan Hospital, Rehovot, and Professor of Psychology and of Human Development and Chairman of the Department of Human Development, University of Kansas.

### Dr. Ezrahi replies:

THERE IS NO question that the problem warrants a more comprehensive treatment than can be given to it in a short review article. I share Professor Horowitz's opinion that it is important to emphasize the fact that many aspects of Prof. Jensen's research and conclusions are considered controversial within the scientific community.

It is particularly worth repeating the point that until environmental factors can be more effectively controlled and assessed, assertions about the relations between genes and I.Q. scores will remain of limited value. Moreover, in view of the unfortunate tendency of popular commentaries to present the problem as if it involved a clear-cut choice between strictly environmental and strictly genetic hypotheses about the reasons for differences in the average intellectual performance of various human groups, it is worth reiterating that no serious scientist in this field maintains that either of these factors functions to the exclusion of the other. Furthermore, not appear feasible by scientific

standards, is higher than the price of discarding these ends and pursuing other more scientifically feasible ones which are deemed unacceptable by prevailing social and ethical standards. I, therefore, believe that Prof. Horowitz's suggestion that we should concentrate primarily on the scientific merits of Jensen's position is not satisfactory and would unnecessarily limit the discussion to experts.

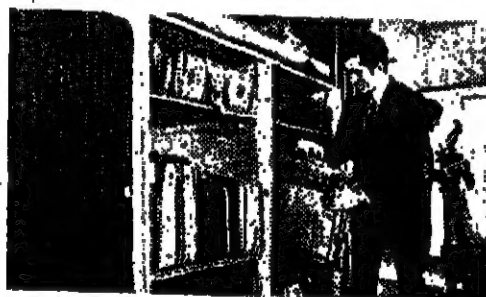
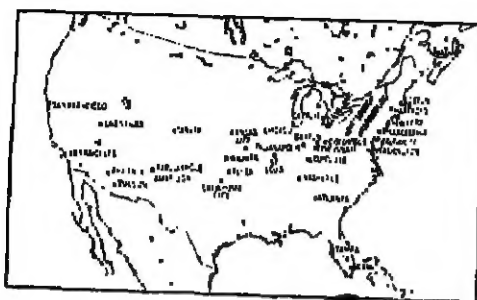
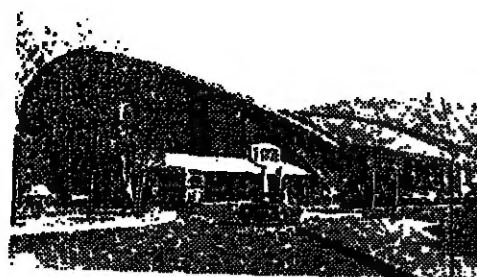
On the question of Jensen's credibility as a scientist, I am concerned that Horowitz's assertions may lead some to dismiss Jensen simply as a quack. This impression is not supported by the fact that his thesis is controversial. Criticism is an integral part of scientific activity and even such an eminent critic of Jensen as Joshua Lederberg, the Nobel Prize-winning geneticist at Stanford University, referred to Jensen's article as a "thoughtful review." Lederberg's criticism is directed less against the reliability of the data which Jensen used to support the genetic hypothesis than at questioning the relevance of the genetic hypothesis to Jensen's assertions about educational programmes. Like quite a few other scientists, Lederberg attributed much if not all of the trouble not to Jensen himself but to popular commentators who "have emphasized a few controversial remarks at the expense of a great deal of Dr. Jensen's wisdom and scholarly reserve."

Although the scientific debate over the questions raised by Jensen is by no means over, expectations that research will shortly resolve the uncertainties involved are unwarranted. But one does not have to wait for unambiguous scientific answers to some of these questions in order to recognize that in a democratic society the success of educational programmes is not influenced, only by the validity of their premises about the conditions and factors which affect scholastic achievement and intellectual performance but also by the degree to which these premises agree with the ethical foundations of the body politic.

SCIENTISTS AT THEIR BEST can tell the public what the probability is that certain measures will or will not work or what the most effective means are to obtain desired goals. They are, however, unequalled in their value questions as to whether the price of pursuing highly valued ends, even though they do not appear feasible by scientific



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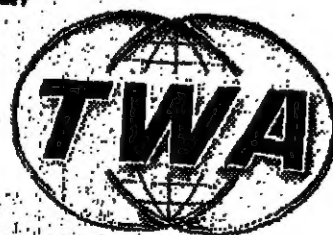
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THE FIGHTING, thank Heaven, has come to an end, but the crisis is still very much with us: past experience has shown that the battles in the corridors of power are as fraught with danger to Israel as those on the battlefields. The struggle is more arduous than ever this time, since we are playing now in the real top league. It was always our dream to reduce the issue to a Middle East one between Semitic cousins; now the Russians, no doubt happily, and the Americans, reluctantly, are involved, boots and all.

When Golda, in fine form on CBS's "Face the Nation," was asked by Terence Smith of the "New York Times" to comment on Israel's dependency on the U.S., she pulled a wry face and said that she preferred the word "friendship" to "dependency." She was sure that the greatest power in the world would not leave a small nation at the mercy of bullies.

On other programmes, we have heard from President Nixon and Ambassador Keating that America has no intention of dictating to us. We all hope that Mrs. Meir's present visit to Washington and Dr. Kissinger's coming trip to the Middle East will show that this policy is unchanged.

The Premier looked as much as ever like Deborah, the judge defending her people. She used one wonderful throwaway line, "Not even the Soviets are that good." And when she was asked about the Israeli P.O.-Ws, her face set like a statue carved out of Mount Rushmore. I felt that the Arabs should be very chary of using this particular form of blackmail, or they will pay dearly for their crimes. Sadat should read what Deborah did to the hosts of Sissers, and act very, very cautiously.

TELEVISION / Philip Gillon

## Facing the future



Haim Bar-Lev, honest soldier.

(IDF)

THE STRANGEST ITEM I have ever seen was Rav-Aluf Haim Bar-Lev's interview with the Egyptian prisoner of war. The Rodin-like pose of the Arab colonel, quickly frozen into a

"still," made him the quintessence of the pain of the defeated: Bar-Lev's very low, very slow English sounded like some weird effect in a modern stage drama. To me, he seemed to be honest,

chivalrous and magnanimous, genuinely anxious to cut down unnecessary bloodshed, speaking, as he said, as a fellow-officer, almost an older brother. Some people, it is true, have complained that it seemed to them to be a trick, with Bar-Lev acting the part of a soft-sell salesman. I don't agree; but however interpreted, this scene will remain one of the dramatic highlights of television reporting.

Another remarkable line came in a scene in a shelter on the Lebanese border. Ya'acov Ben-Herzl asked kindergarten children who guarded the skies of Israel. A freckled youngster looked up with a luminous smile, and answered, "God." A great reply — but it's good to know the Air Force is up there as well.

VIEWERS continue to derive some going from the ongoing crisis: programmes go on till 11.30 p.m., and are still selected with care, taste and thought as to the wishes of the public. It seems that during such crises, Television House, normally committed to informing, educating and entertaining us, tacitly reduces its emphasis on education, and really thinks about the entertainment side of its obligations. I would hate to suggest for a moment that we will end up wishing that the crisis, in mild form, without bloodshed, would continue indefinitely, just so that we should get a good film or thriller every night.

Perhaps the message will reach those who matter without such an extreme combination of cause and effect, and they will continue to provide entertainment even without a crisis. "Name of the Game" is always good, an example of why

RADIO / Helga Dudman

## Warriors' morale



Figuring the next move.

(IDF)

In this quiet but unsure interlude, some radio programmes have returned to their peacetime format, although their content (unless they are entertainment or repeat broadcasts) remains largely centred on the war. (The five minutes for farmers every evening told us that it is high time to spray the avocados. "If other matters have interfered until now.")

Josef Taragin's Saturday morning "World of Science" dealt with "tension." In an interview with Dr. Aris Naftali, familiar to many listeners as a graphologist whose analysis of the handwriting of personalities whose names he had not been told has given us some outstanding programmes.

"We hear much about the psychological aspects of our behaviour under tension, and that is all very interesting," said Dr. Naftali; but as a medical doctor, he preferred to concentrate on the physiological aspect of our reaction to stress. Definite observable changes occur — muscular contraction, tension in the area of the nape of the neck (for which the Hebrew word also means "home front"), heightened blood pressure and beating of the heart, shortness of breath.

All this "mobilization" of our physical resources, including hormonal secretions, is considered an atavistic phenomenon. That is, we revert at such moments to our early ancestors, equipped for the physical exertions needed for running up trees or vanquishing the sabre-toothed tiger, or even, as is the case with hunted animals, playing dead (i.e., suppressing breathing).

likewise, he suggested that meditation, "either Eastern or Western techniques," can contribute to both concentration and relaxation. Put thus bluntly, these sounded like potted clichés, but the reason, I am sure, lay with the limitations of programme time.

THE SHOOTING STOPPED; the advertisements did not come on

immediately; the three main channels began to go their separate ways. The First Programme's Saturday morning "Weekly Diary," now called "War Diary," was called Gali Zahavi's Second Programme gave the normal peacetime alternative of light music.

In this week's "Diary," Shlomo Aronson regained his rightful academic title of "Dr."; I had been happy to see it dropped for the duration when he was with the Air Force, since he was, after all, not over the front lines in a professional capacity. Now, back in the studio, he gave what I thought a masterful analysis of the suddenly fragmented Great Power structure, which included a line I will long remember: "The concept of 'the West' no longer exists. Now there is America alone; Europe alone; us alone."

A day or so later, back at the front line — now static, and confronting the fate of the Egyptian Third Army — his degree once again, appropriately, disappeared. Ya'acov Armon's "Personal Questions" this week were recorded at the front the previous Saturday; this is, we were hearing, a "Shah Lohamin," with the roar of guns in the background, recorded on the 14th day of the war, on a morning when we in the audience had already come to its 21st day and the cease-fire.

THE TIME-SHIFT perspective gave the programme an eerie dimension: we had to face the fact that some of the boys we heard might, since, have been killed. Beside, Agmon chose to raise a question, back on October 20 — and I admire him for doing so — which we would like to assume no longer need to be asked: What about the "Ugly Israeli"? Why are we — in general — so different in peacetime from how we are in wartime? It has become a too-familiar cliché back here, far from the combat area, but the question "How can we preserve the spirit of volunteering, of heroism?" was put to boys not far from the line of fire.

The first questions — "now that the war is no longer static" — were whether morale changes when an army moves from the defensive to the offensive. "My morale depends on how many of my friends are killed or injured," said a soldier from Gilvatayim.

On the problem of our peace-war behaviour gap, another — I think from Nahariya — reflected that we ought to be "better friends" in peacetime than we are, and pay more attention to the poverty gap — "which emerged after the Six Day War." "Because I am from a kibbutz, my social values are pretty well known," said another, who saw the problem in a far from romantic perspective. "I think it's a matter of human nature. It's the way we are. When we have one huge challenge facing all of us, we respond. In its absence, we revert to our private individual wants, or to those of small groups of which we are members."

FOR PURPOSES OF ESCAPE, I very much liked both radio stories on the First Programme last Friday night. Since the very religious would not have been listening anyway, the two Tchernichowsky stories could not have offended them, though they were a long way from Sabbath piety. One, read by Zelman Leviush, told of a purloined pudding, the speciality of the druggist's wife, which ended up by giving the rabbi and his wife their just deserts, as it were. The other, read by Shmuel Segal, was about a Tel Aviv woman so stingy that, when the doctor came to deliver her baby (whose arrival, try as she might, she had been unable to prevent) she made a last effort to hold him back, in order not to have to pay the doctor. This was all in the good old days of Little Tel Aviv, where Tchernichowsky was himself a doctor, and if you want to know about the spirit of volunteering, when all the children were born either in Odessa or Hadassah.



# Moore's elephant skull

Meir Ronnen

"ELEPHANT Skull" the remarkable series of etchings by famed British sculptor Henry Moore, now on show at the Israel Museum, was published by Gerald Cramer of Geneva in 1970. This splendid album which contains a foreword by Henry J. Seldis, has been presented to the Israel Museum by Mr. and Mrs. Philip Klutznick. Beautifully drawn and marvellously well printed (by Jean-Paul Berger at Atelier Lacouriere et Frélat, Paris) these 32 etchings (in an edition of 100) are a milestone in Moore's singular career, and like Picasso's 342 series, are a graphic achievement in themselves. One can only stand amazed at the tremendous regenerative powers of creation given to artists and composers like Verdi, Picasso and Moore, who produce masterpieces at an age when others are sliding into their dotage. Moore was 70 when he received an elephant skull as a present from Prof. Julian Huxley. It launched him into one of the great creative ventures of his later life.

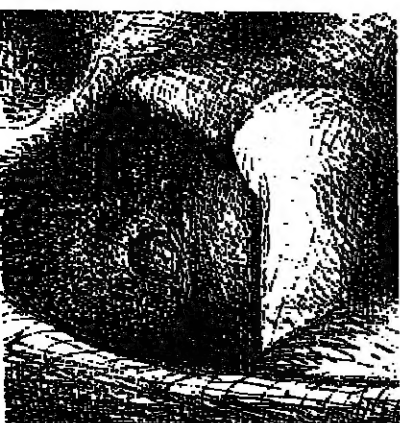
Moore, the most eminent sculptor of this century, has always been a draftsman who has made thousands of painstaking explorations on paper before taking to carving. Many of his greatest achievements have derived from a study of bones and their organic forms; or from the action of water on pebbles and rocks. Again, during World War Two, he produced his famous series of shelter drawings, based on the blanketed forms of Londoners sheltering from the blitz in tube stations. In the 'sixties Moore began to issue a number of graphics based on drawings made for sculptural themes; though interesting for the light they threw on his work as a sculptor, these graphics were of little significance as etchings per se.

## Starting point

This series, however, sees Moore using the skull as a starting point for imaginative flights of fancy based on myriad facets of the skull's inner and outer structure. Each work is also a composition in itself, designed in relation to the borders of the plate and not just an "illustration" of a maquette. Most of these etchings comprise forms shadowed with hatching and are at once both sculptural and abstract-expressionist in approach. Yet in each work Moore sees a landscape or a



Henry Moore with the elephant skull presented to him by Prof. Julian Huxley, in the maquette studio of his 17th century farmhouse home in Hertfordshire. The skull launched Moore on his greatest graphic enterprise since his air-raid shelter drawings of the Second World War.



"Holes, Gaves and Columns," was the title Moore gave to this etching based on part of the elephant skull.

of qualities that bones generally seem to have, including some parts very thick and solid and other parts almost paper thin. Nature's sense of strength and structure is one of the marvellous things that you discover in studying such bones.

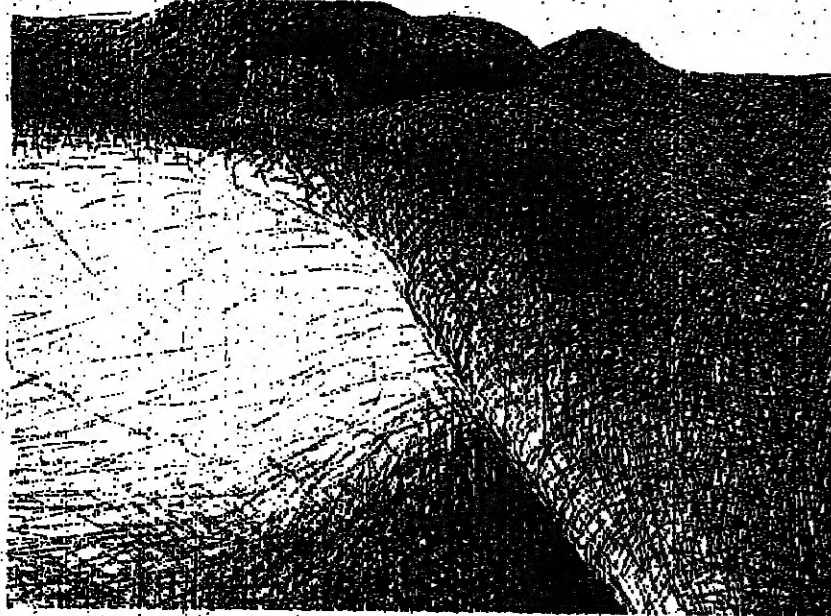
To quote from the catalogue: "This was the first time that Moore drew with an etching needle directly on the copper plate. When using the traditional etching technique, the artist draws with an etching needle through an acid-resisting wax ground which covers the copper plate; the needle does not have to scratch the metal but has only to remove the wax from the plate so that the exposed lines are bitten when the plate is put in an acid bath. The longer the exposed lines are kept in the acid, the deeper and darker they become. This process enabled Moore to obtain the full gamut of lines with tonal gradations varying from light grey to dark black — thus creating depth of shadows which suggest three dimensions. For the execution of the prints, Moore resolved the technical assistance of the expert master printer Jacques Frélat.

"Moore has explored each facet of the skull, penetrated each tunnel, examined each cavity. All his observations inspired by the skull have been interpreted in his own unique manner and rendered on paper as ambiguous images of the world as he conceived it. The titles he has given to these etchings evoke the constant presence of the human figure or of natural forms."

## Humanistic approach

The dominant factor pervading throughout Moore's creative evolution is his humanistic approach. "The elephant has this amazing mixture of strength and sensitivity, with its trunk it can carry a two-ton log of wood, or pick up a pin or a halfpenny," he has noted. This contrast of "tough" and "tender" is so characteristic of the artist's work.

The current exhibition includes the album "Elephant Skull" as well as five extra etchings which have been added to the first fifteen copies of the edition, and proof prints, cancelled plates, letters and photographs. Also on show is a remarkably fine Moore cast in fibre glass (which looks just like polished stone) a two-part "looking piece" entitled "Skull" (1969). This is a show not to be missed. Under the present circumstances, it will probably remain open until the end of the year.



"Desert Sandhills Stretching To The Horizon" is the title of plate 28 in the skull series of etchings by Henry Moore, published by Gerald Cramer of Geneva and donated to the Israel Museum by Mr. and Mrs. Philip Klutznick of Chicago.

## GALLERY GUIDE

### JERUSALEM

By Meir Ronnen

HENRY MOORE — 32 fine etchings of the "Elephant Skull" series. Not to be missed. (Cohen Hall, Israel Museum).

LAND OF DOLLS — Dolls of the last 100 years from Europe, America and Japan in delightful settings — and dolls for young visitors to play with. (Weinstein Gallery, Israel Museum).

FIRST INTERNATIONAL TRIENNALE — of "Concerned" and historical photography and how visiting and local photographers see Jerusalem. The war journalism is superb, moving, poignant. (Israel Museum).

ALEXANDER POPOV-FRIN — Russian watercolours and ink drawings by artist living in Moscow (Daguerre Gallery, 11 Ein Haqel, Abu Tor) till Nov. 4.

DEREK INTERIM SHOW — Prints and Paintings; Agam, Almo, Azou, Cornille, Escher, Hoffman, Anatté, Sullivan, Sculpture; Karon, Kula, Ceramics; Tira Pollak, Nina Zanger. Rich collection of Israeli "Naveh" (Debel Gallery, Ein Karem) till Nov. 11. 9 p.m.-11 p.m. Tel. 6776.

SUMMER SHOW — Mostly highly skilled graphics from all the best exhibitions this gallery has mounted. Pride of Place goes to recent splendid Nony Delannoy, today still working in Paris. (Nora Gallery, 9 Ben Maimon).

CHILDREN'S PAINTING — by 500 young New Yorkers (ICCY, 12A Erez Beitman).



GABRIEL COHEN: "Happy New Year" (Debel Gallery, Ein Karem).

### TEL AVIV

By Gil Goldfine

THE TEL AVIV MUSEUM — NEW BUILDING (77 King Saul Blvd.) Permanent exhibition of Impressionist and Post-Impressionist and Israeli painting and sculpture, the largest and most comprehensive collection of the century. YACOV AGAR — Kibbutz art of the highest order. By world famous Israeli (London) 78 POSTERS — from the U.S. Cultural Centre, chronicle movements and styles from the late 18th to the present. Reproduced are works by Kandinsky, Rosenquist, Johns, Pollak, Stele, Warhol, Motherwell, Dine, Vasarely, Hoffman, Frankenthaler and other notables. Quite a lot. Tel. 367861. Daily 10 p.m.-4 p.m.

ISRAEL GRAPHICS TODAY — Large survey exhibit comprising 71 artists within the framework of the 20th Anniversary year. (Tel Aviv Museum, 28708. Daily 10 a.m. — 4 p.m.)

MICHAEL DEUKS — uses words, sounds and photographs to make his point in a show called "Funktions" (Gordon Gallery, 29 Gordon St.).

PETER KLITOR — of the Vienna School of Fantastic Realists shows recent etchings. Also at the gallery are paintings and sculptures by Lim, regular. (Lim Gallery, 170 Ben Yehuda St.).

CHAGIT SHARAL — She uses loose washes and sensitive lines to portray sensitive females. The paintings are more like "wash" drawings, sketchy rather than in depth. Also, easel studies. (New Gallery, 33 Tel Aviv St.). Tel. 24185.

GROUP SHOW — including Stamaty, Ilan, and others. (Daguerre Gallery, 48 Frishman St.).

GALLERY REGULATIONS — Limited showing of local painters, including Zim and Bergman. (Binat Gallery, 31 Frig. St.).

RUSSIAN IMMIGRANTS — together with some local Surrealists from the bulk of the showing. (Bergman Gallery, 27 Ben Yehuda St.). Tel. 238687.

STERN GALLERY — Autumn showing of Jewish painters of the Ecole de Paris (Stern Gallery, 22 Gordon St.).

COLLECTION — from the gallery file. Topor, Zaritsky and Kapp. (Levitzky House Gallery, 30 Dov Ha St.).

GALLERY COLLECTION — Paintings, drawings and sculptures in a variety of styles. (Old Jaffa Gallery, 4 Nazari Arie, Old Jaffa, Tel. 23676.

GROUP SHOW — of gallery artists. (Gallery Israel, 21 Israel St.). Tel. 231070.

MODERN ART GALLERY — shows a good range of Israeli and Ecole de Paris painters. (Modern Art Gallery, 4 Nazari Arie, Old Jaffa).

PANIA WERBIN — Paintings (Yad Lashalom, Patah Tikva).

NAOMI SULTANIK — Oil paintings and works on paper by talented Jerusalemite. (Yodfat Gallery, 100 Dissonoff St.). Tel. 233892.

POP MASTERS — The American fathers of the movement represented by etchings, sculpture and lithographs (Debelon Richter, Old Jaffa).

GALLERY 7 — New gallery in North Tel Aviv features Israeli and international artists. (Galleria 7, 14 Kikar Hamedina).

KIKERFELD GALLERY — Permanent exhibition of paintings and sculptures by Israeli and Ecole de Paris artists including Ashkenazi, Agam, Argov, Eshkol, Steinhilber, Mehlman and others. (Old Jaffa and Kikar Plaza, Tel Aviv). Tel. 232373.

ROOZ GALLERY — Summer show of Israeli Artists' Ancient Pottery & Coins. (Rooz, 1 Shmuel Ben Ha-shova Cr. Allenby St.). Open daily 9.30 a.m.-1.30 p.m., 4.30-6.30 p.m. except Thurs. afternoon. Tel. 61955.

GALLERY COLLECTION — (Tel Aviv Gallery, 27 Gordon St.).

KLATCHKIN GROUP SHOW — Including gallery regulars Bat, Moshe, Gidon, Harel, and others. (Klatchkin and others. (Madame "K" Gallery, 33 Frig St.). Tel. 234022.

REQUIEM WESTON — Permanent exhibition of last paintings not previously exhibited. (Weston Gallery, 240 Hayarkon). 10-1; 6-8 p.m.

EUROPEAN ARTISTS — Including Fautou, Vinski, Elin, Boonm, Lipat Hermann, Harel, Andrei Kuznetsov, Perli, Gell, etc. and Israeli artists Argov, Ben Rav, Tiliadi, Nahum Ollman, Zvi War, Shimon, Yumakia, Westor. (Judean Gallery, 123 Ben Yehuda). Tel. 232917.

REISS-COHEN GALLERY — based in New York City, is one of the largest holders of original graphic works by Picasso, Matisse and other 20th century masters. Viewing by appointment only (727700). (Eliakim Cohen Gallery, Bayvon).

MORDECAI MITTELPUNKT — Paintings (Jaffa Artists' Gallery, 3 Kikar Kedumim, Old Jaffa). Tel. Nov. 11. Tel. 821833.

### HAIFA & THE NORTH

By Ephraim Harris

JEWISH FESTIVALS IN SYNOGOGUE AND HOME — Eilat articles etc., and photographs and models of old synagogues. (Ethnological Museum). Till December

SELF PORTRAIT IN ISRAELI ART — 70 painters and sculptors, past and present, in 25th anniversary show. Worth seeing. (Museum of Modern Art) Till November 24.

### HAZOREA

CALENDARS FROM MANY LANDS — FANT AND FRENKY — Enlarged version of that exhibited at Ein Harod with the same historical approach. (Wilfrid Israel House). Till November 17.

### TIBERIAS

I. LICHTENSTEIN, R. MILTON, D. BEAUGAIRE — The first showing of religious types and landscapes. The second, an Australian, compositions, landscapes and abstracts, the third his retrospective in various styles. (Sagunet Gallery).

### ASHDOD YA'COV (MEHUAD)

IBIS KISHCHKA and ALEXANDRE BERLANT, both of Paris former show, including other media, colored lithographs (the latter chiefly drawings of ballet dancers). This exhibition, closed during the emergency, has now reopened and been extended until November 12. (Uri and Sami Museum).

## TORA AND FLORA

L.I. Rabinowitz

## Trade secrets



A branch of the balsam tree.

Portion of the Week, Gen. 12:1-17, 27.

ABRAHAM HAS not been long in the Land of Israel when, against his will, he is involved in war, the "war of the four kings against the five." The invading kings, we are told, "smote all the country of... the Amorites who dwell in Hazazontamar" (14:7).

According to II Chron. 20:2, this Hazazontamar is none other than the fantastic oasis of Ein Gedi on the Dead Sea, and the name probably means "the place of the pruning of palm trees." In Biblical times, it was famous both for its palms and for its henna (Song of Songs 1:14). In the Second Temple period, however, these products were superseded in importance by the cultivation of the rare and precious balsam, although according to Josephus, this balsam was brought to Israel by the Queen of Sheba in Solomon's time, and there is evidence that it flourished here during the Sixth century B.C.E. So valuable was this plant that during the Roman occupation Ein Gedi was declared a royal domain, and the Jews who cultivated it were merely the tenants of the king.

IN THE SPRING of 1970, during the course of excavations carried out at Ein Gedi, there was uncovered a mosaic floor with a unique inscription in Aramaic. It was in the synagogue belonging to the late Byzantine period, and consists of 18 lines, which include the vehement curse against "anyone causing controversy between man and his fellows, or who slanders his neighbor before the Gentiles, or steals the property of his friends, or who reveals the secret of the place to the Gentiles."

Three distinguished professors — Mazar, Lieberman and Urbach — have tried to provide an historical, social or religious background to this unusual combination. Prof. Lieberman connects it directly with the production of balsam, which was the mainstay of the economy of the community. The various processes of cultivation and extraction of the balsam was, according to him, a closely guarded secret and it was of vital interest to the inhabitants that it should so remain.

Lieberman gives a homely explanation of the prohibition against stealing utensils: "the law belonged to the royal domain, and the government supplied the equipment, and it is, alas, a notorious fact that people's respect for public property is much lower than for private property."

The interested reader is well advised to read the whole article in "Tarbiz" Vol. 40 (Oct. 1970) pp. 18-30.

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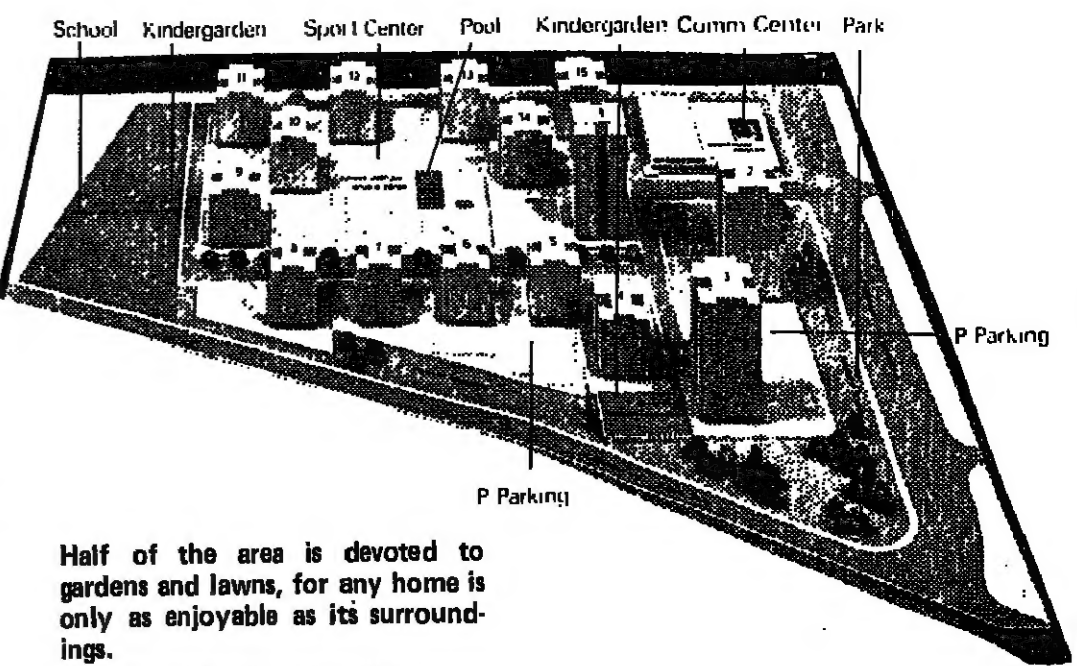
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